

F O W L E R ' S  
P R A C T I C A L P H R E N O L O G Y :  
G I V I N G A  
C O N C I S E E L E M E N T A R Y V I E W O F P H R E N O L O G Y ;  
P R E S E N T I N G S O M E N E W A N D  
I M P O R T A N T R E M A R K S U P O N T H E T E M P E R A M E N T S ;  
A A D  
D E S C R I B I N G T H E P R I M A R Y M E N T A L P O W E R S  
I N  
S E V E N D I F F E R E N T D E G R E E S O F D E V E L O P M E N T ;  
T H E  
M E N T A L P H E N O M E N A P R O D U C E D B Y T H E I R C O M B I N E D A C T I O N ;  
A N D T H E  
L O C A T I O N O F T H E O R G A N S ,  
A M P L Y I L L U S T R A T E D B Y C U T S .  
A L S O T H E  
P H R E N O L O G I C A L D E V E L O P M E N T S ,  
T O G E T H E R W I T H  
T H E C H A R A C T E R A N D T A L E N T S ,  
O F

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A S G I V E N B Y

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*With references to those pages of "Phrenology Proved, Illustrated, and Applied," in which will be found a full and correct delineation of the intellectual and moral character and mental manifestations of the above-named individual.*

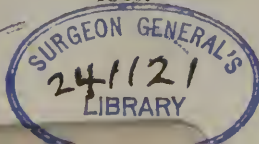
BY O. S. FOWLER, A. B.

PRACTICAL PHRENOLOGIST—AUTHOR OF "PHRENOLOGY PROVED, ILLUSTRATED, AND APPLIED;" "ANSWER TO VINDEK," AND A VARIETY OF "PHRENOLOGICAL CHARTS," AND OTHER PRODUCTIONS.

Studium "Animæ majus est quam corporis."—Cic.

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1846.



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1846

RELATIVE SIZE OF THE ORGANS,

	Average.	Full.	Large.	Very large.	Moderate.	Small.	Very small.
Domestic Propen.	46 8.26		5.11.12.15	(21.42) 10.14.16.20.			
1. Amativeness,	56	59 11	57 5.6.8.15.42	58 12.14	59	59 10.21	60 28
2. Philoprogeni.	61	63 8.14.15	62 12.16	63 10.14.20.21.	64	64	64
3. Adhesiveness,	64	66	65	65 10.14.21	67 8.26	67	67
4. Inhabitiveness	68 8.12	69 16.21	68 15	68 5.42	69 26	69 20	69
5. Concentrative.	70 4.16	71 26	70 11.15.42	70	71	71 14.20	72
Selfish Propensi.	46 1	11	18.25	8.12.15.16	10.41	21.27	
A. Vitativeness,	73	74	74	74	74	74	75
6. Combative.	75	78 11	75 5.15	77 12.14.16	78	79 10.21	79
7. Destructive.	82	83	82 15	83 12.14.15.16	84 10.19.41	84 21.27	
8. Alimensive.	86	87	86	87 18	87 21.27	88	
9. Acquisitive.	89	93	89 5.15.18	92 8.20.26	94	95 21.27.41	95
10. Secretiveness,	96	99	96 5	98 8.12.15.20	100	101 21.27.41	101
Selfish Sentiments	47 10.11		103 5.6	12.14.15.16	21	26	22
11. Cautiousness,	103 41	105 15.40	104 11.13.25	105 21.27	106	106	107
12. Approbative.	107	110	108	110	112	112	
13. Self-esteem,	113	116	114 5.6	116 8.12.15.16	116 26	117	117
14. Firmness,	119 10.20	121 21.27	119 5.6.9	120 12.15.16.17	122 11.26	122	122
Moral Sentiments,	48 15.21		123 5.6.7	11.40.41		8	25.26.42
15. Conscientious.	124	130 13.15.19	126	129	131 27	132 9.17	133
16. Hope,	136	139	137	138	139	140 17	140
17. Marvellous.	141	143	142 8.12.15	143	144	145	146
18. Veneration,	147 21	149 10.11	148 6.8.12	149 5.15.16.41	150	150	
19. Benevolence,	153	158 6.18	155 10	157 5.11.40.41	158 12.20.21	159 14.15.16.28	159 24
Semi-intel. Senti.	48		159				

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21. Ideality,	165	168	166	167 <sub>41</sub>	168	169	169
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22 Imitation,	169	171	170 <sub>41</sub>	171 <sub>11.40</sub>	171	172 <sub>42</sub>	172
23. Mirthfulness,	172	175	173	175 <sub>6.11.23</sub>	176	177	177
Intellectual Facul.	49 <sub>10.12</sub>	15	177	5.6.7.11.40	20	8.26	
Perceptive Facul.	50	8.10	177 <sub>20.41.42</sub>	5.7.12.15.16			
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25. Form,	186 <sub>27</sub>	188 <sub>25</sub>	187 <sub>18.41</sub>	188 <sub>7.13.17.23</sub>	189	189	189
26. Size,	190 <sub>8.25.27</sub>	191 <sub>10.11</sub>	190 <sub>18.19.42</sub>	191 <sub>5.7.12.15.16</sub>	191	191	192
27 Weight,	192	194	193 <sub>5.11.40</sub>	194 <sub>7.13.15.17</sub>	194	195	195
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29. Order,	198	200	199 <sub>15</sub>	199 <sub>5.7</sub>	201	201	201
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The *written* figures indicate the *relative* size of the organs in your head.  
The **LARGER** printed figures refer to the *pages* of "Phrenology Proved, Illustrated, and Applied," where your description of character will be found; and the **SMALLER** figures, to accompanying *cuts*.

## EXPLANATION.

THE PROPORTIONATE SIZE of the phrenological organs of the individual examined, and, consequently, the *relative* power and energy of his primary mental powers; that is, *his moral and intellectual character and manifestations*, will be indicated by the *written* figures 1, 2, 3, 4, 5, 6, 7: figure 1 signifying VERY SMALL; 2, SMALL; 3, MODERATE; 4, AVERAGE; 5, FULL; 6, LARGE; 7, VERY LARGE.

In order to make the indications still plainer, these figures will be written *opposite* to those lines which describe the individual examined; and at the *end* of these lines, figures are placed which refer to those pages of "Phrenology Proved, Illustrated, and Applied," in which will be found a full description, as well of his *individual* characteristics as of the results of feelings, character, talents, capabilities, &c. produced by the *combined* operation of his faculties in that degree in which he possesses them.

EXPLANATION OF THE CUTS. (abbreviated c.) Cut 1 shows the *location*, *number*, and abbreviated *name* of the organs: 2, their *general divisions or classification*: 3, 4, present occipital and frontal views of the organs: 5 is a profile cut of Washington: 6, of Franklin: 7, of Herschel: 8, 9, of Le Blanc, the murderer of Judge Sayre and family, of N. J.: 10 represents a well balanced, or perfect head: 11 is a cut of a highly intellectual female, and one endowed with great versatility of talents: 12, 13, are cuts of Me-che-Ke-le-a-tah, the celebrated war-chief of the Miami Indians: 14 is a cut of Aurelia Chase, murderer of Dr. Durkey's wife, Balt.: 15, of Black Hawk: 16, 17, of an Indian chief: 18, of De Witt Clinton: 19, of Brunell, engineer of the Thames tunnel, Eng.: 20, of Philip, a notorious thief and liar, (p. 320): 21, 27, of a skuli found on the British lines at York town, Va.: 22, 23, of a remarkably intelligent monkey: 24, 32, of a hyena: 25, 26, of a N. A. Indian: 28, of an idiotick child: 29, of a full-grown idiot: 30, 37, of an ichneumon: 31, 36, of a fox: 34, crow: 37, 43, of a very cunning and roguish cat: 40, of Shakspeare, from an English portrait, said to be the most correct extant: 41, of Robert Hall: 42, a New Zealander.

[The small figures (second row,) placed before the names of the organs, are the numbers of *Spurzheim*.]

DEFINITIONS.—1, or VERY SMALL, means almost wholly wanting: 2, or SMALL, feeble and inactive; 3, or MODERATE, signifies rather below mediocrity; active only in a subordinate degree; and having only a limited influence upon the mind and character: 4, or AVERAGE, means fair, or between moderate and full, and includes the general analysis of the faculties: 5, or FULL, signifies respectable, though not marked or controlling: 6, or LARGE, applied to an organ, shows that its corresponding faculty has a powerful and an energetick influence upon the capabilities and *feelings*, if not conduct: 7, or VERY LARGE, means predominant, especially over the less energetick faculties; constituting and giving tone and direction to the character and talents; easily excited, and powerful in action; and quite liable to perversion and abuse.

The sign +, (plus, or more,) placed before or after a figure, shows that it is *larger* than it is marked, yet not enough so to require the next larger figure: the sign —, (minus, or less,) that it is not quite as much as it is marked. These signs add and diminish nearly one-half of a degree.

The *printed* figures in the margin, refer to the *number* of their respective faculties, or the *order* in which they are described, and the figures in the cuts, to the *location* of the corresponding faculties in the head, except the figures *under*, or in the *open parts* of the cuts, which refer to *their* number

# PRACTICAL PHRENOLOGY.

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## PHRENOLOGY\*

POINTS out those connexions and relations which exist between *the conditions and developments of the BRAIN, and the manifestations of the MIND*, discovering each from an observation of the other. Its one distinctive characteristic feature is, that each class of mental functions is manifested by means of a given portion of the brain, called an organ, the size of which is the measure of the power of function. Thus the benevolent feeling is manifested and indicated by means of brain in the frontal part of the top of the head, (see cuts,) and in proportion to the development of brain here, will be one's spontaneous flow of kind, obliging feeling, and so of every other quality of mind.

Its classification of the mental faculties also furnishes a complete system of intellectual and moral philosophy, by resolving all the operations of the human mind, whether simple or complex, into their primary elements or faculties.

That these phrenological relations either *do*, or *do not* exist, and therefore, that phrenology is either fundamentally true or else untrue, is a self evident proposition; and by applying to it, as we proceed, the following philosophical axioms, which are the proper tests and touchstones of the truth of any and every science, the truth of phrenology, or its want of it, can be speedily and certainly ascertained.

*Axiom 1.* If phrenology is fundamentally true, it forms an important part of this great system of things called the universe, developing those laws and unfolding those principles, physical, intellectual, and moral, in accordance with which "God created man," and also the whole range of animated beings. Consequently, as every portion of the universe originated in the same Divine Mind, and as each part of it is adapted to every other part, phrenology, if true, is adapted to, and must therefore perfectly harmonize with, every other fact and principle in nature with which it is capable of being compared.

But if it be erroneous, then, since God is the author of nature, and man of phrenology, the two will clash with each other, because man could never devise a system of facts and principles capable of dovetailing with the laws and operations of nature. Truth will always harmonize with truth, but with truth *only*. Error cannot tally with truth, nor with error. Hence, by comparing phrenology with the known principles and operations of nature, its truth or erroneousness can be ascertained from its harmonizing with them, or being in opposition to them.

2. If true, its origin is Divine, and, like every other portion of the Creator's works, its own inherent beauty, simplicity, perfection, and naivete, will stamp it with the Divine impress; but if not true, it is *human* in its

\* Derived from the two Greek words "Phren," which signifies mind, and "Logos," discourse; the two together signifying the science of mind, or its laws and phenomena as manifested and indicated through the brain.



organ, and therefore necessarily a bundle of imperfections and absurdities throughout.

3. If true, it develops the constitutional principles, and analyzes all the phenomena of the human mind, beautifully unravelling the whole web of thought and feeling, and fully explaining the vast and entire range of the mental manifestations, besides unfolding the laws of physiology; but if untrue, its fallacy can easily be detected by its inability to accomplish these ends. To effect these otherwise unattainable objects is, "*par excellence*," the *peculiar* prerogative of phrenology; and its success or failure *here*, is the *certain* criterion of its truth or erroneousness.

4. But if phrenology be partly true and partly false, if the Deity made one part, and man imagined the balance, then, "like a house divided against itself," its own inherent absurdities and self-contradictions will constitute its own refutation.

#### DEFINITION OF A FACULTY.

A mental faculty is a primary power of the mind which exercises one, and but one, distinct and homogeneous class of functions, having for their object some specific end in man's physical or mental constitution, such as love of offspring, memory of occurrences, appetite for food, &c., and which is exercised by means of a given portion of the brain, called its organ.

The following are a few of the facts and arguments, briefly stated, which establish the truth of phrenology.

#### I. THE BRAIN IS THE ORGAN OF THE MIND, OR THE PHYSICAL INSTRUMENT OF THOUGHT AND FEELING.

FIRST. That there exist a most intimate connexion and relation between the thinking, feeling principle of man and his body, is a matter of observation and sensation; the state of each reciprocally affecting that of the other. That this connexion must be manifested either directly through the medium of the body as a whole, or else by means of some particular portion of it, is also self-evident. But every other portion of it *except* the brain, is exclusively occupied in performing other functions than the mental, whilst the location and structure of the brain, its connexion by means of the nerves with every portion of the system, and also every thing appertaining to it, point it out as the "dome of thought," "the palace of the soul."

SECOND. The blood is the great medium for the re-supply of vital energy, it being most abundant wherever the greatest re-supply of this energy is required. Now the exercise of mind, besides being the chief end of man's existence in this world, and a source of much more intense pleasure and pain than the exercise of his muscles, causes a far greater expenditure of the vital energies than the exercise of the latter. If therefore the brain were the instrument of the mind, it would use up much more blood in proportion to its size than any other portion of the body. Accordingly, we find that from ten to twenty times more blood is sent to the brain in proportion to its size, than is sent to any other equally large portion of the system.

THIRD. A slight pressure upon the brain suspends the mental operations, rendering the patient unconscious of every thing; and by the removal of this pressure the mental powers are instantly restored, whilst this effect cannot be produced by pressing upon any other portion of the system.

FOURTH. Injuries and morbid states of the brain palpably affect the operations of the mind, as we shall see hereafter, whilst this effect cannot be

produced by wounding or inflaming any other portion of the body, except by sympathetically affecting the brain.

For additional proof of this proposition, see "Phrenology Proved, Illustrated, and Applied," pp. 7—10. This work will hereafter be frequently referred to as follows, P. P. pp. 7—10.

*Corolla.* A plain inference deducible from this proposition is that there can be no exercise, no manifestation of the *mind*, without a corresponding exercise and action of the *brain*, and, *vice versa*, that every action of the brain must produce an exercise of mind, every change and condition of *each* producing a corresponding affection of the *other*.

All the operations of nature are uniform throughout. If a particular organ exercises a *single* function of a given class, it exercises *every* function of that class. The eye sees, and does *all* the seeing, and *nothing else*, so of the stomach, lungs, and every organ and function of the body, and indeed of nature throughout. Consequently, if the brain exercises a *single* function of the mind, if a *single* thought or emotion is manifested through the medium of the brain, then is *every* emotion, *every* thought, *every* mental operation manifested by means of the same brain. Either the relation between the two is perfect, and complete, and entire throughout all their most minute phenomena, or else there is *no* relation, *no* mutual exercise, *no* dependence whatever.

II. THE MIND CONSISTS OF A PLURALITY OF INDEPENDENT FACULTIES OR POWERS, *each of which exercises a distinct class of functions.*

Since our design is *to show what phrenology is*, rather than to prove its truth, and since fully to establish this fundamental proposition would require more space than we can devote to it, we will only *state* briefly the facts and arguments which support it.

FIRST. A plurality of mental powers would allow much greater variety and perfection of the mental operations than could be attained if the mind were a single power.

SECOND. If the mind were a single power, it could be doing *only one* thing at the same time, but if it be a compound of several powers, each could be in simultaneous action. Our own consciousness assures us that we *can* attend to more things than one at a time—that we can be looking and thinking, walking and talking, feeling and acting, &c., all *simultaneously*.

THIRD. Were the mind a single faculty, it must necessarily be equally asleep or awake upon all subjects at a given instant, which would preclude the possibility of dreaming; but if composed of several, one might be partially active, and another dormant, at the same time, which would produce dreaming.

FOURTH. In case the mind were a single power, and had become wearied by one kind of action, it could no more obtain rest by turning to something else, than a man who had tired himself out by walking east, could rest himself by walking north. But the mind *is* relieved by changing its studies, pursuits, &c., and therefore consists of a variety of powers, which, by acting in turn, spell each other, and thus rest one another.

FIFTH. Different kinds of memory, or a retentive recollection of countenances and a poor one of names, or a good memory of ideas, and an indifferent one of details, or an accurate one of places, and a deficient one of colours, establish the same point; because, if all kinds of memory were performed by the same power, it would be *equally* retentive of *every* thing.

SIXTH. Insane persons are often deranged *only* upon a *single* subject, whilst they are sane upon every other. Now were the mind a *single* power,

and the brain a unity, sanity upon one subject, and insanity upon another, could not co-exist; whereas, were it a plurality of powers, and the brain, of organs, a given organ, and with it its power, might be deranged, whilst the others remained in a healthy state. See axiom 3.

SEVENTH. Were the mind a single faculty, it would be equally powerful when applied to every thing, in which case partial genius, or a talent for one thing and not for another, could not exist together, but every one would be *equally* gifted with mathematical talents, and poetical talents, and mechanical talents, and so of every species of intellect, but if the mind were a plurality of powers, one power might be, and would be likely to be, weak, and another strong, which would produce just that diversity of disposition and talent which actually exists among men. See axioms 1 and 3.

I will relate a single fact illustrating this point, which occurred at a public test-examination in Fairhaven, Massachusetts, December, 1837, before an audience of over two hundred persons. It being a blindfold test-examination, some anti-phrenologists had gone several miles to procure for the occasion a mathematical fool. After having examined Captain Bennet, and ascribed to him superior talents and moral worth, this fool was sent up as a contrast. At first I hesitated, saying, "Ladies and gentlemen, you must indeed excuse me from proceeding." "Go on, go on," was the unanimous response. I replied, "Well, if I must, I must, but I tell you what, if I do, I shall make a big hit or a great mistake; that is all. First, then, his reasoning powers are small, so that he cannot think, or reason, or understand any thing. He is a natural fool, and destitute of the moral organs at that. Secondly, but here is large calculation. He delights and excels in reckoning figures in his head."

Here Dr. Sawyer interrupted, by asking "how he could be a fool, and yet excel in arithmetic. This is contrary to reason." I replied, "Reasonable or unreasonable, it is the *fact*. I appeal to those who know him if it is not." "It's so, it's the fact," responded several who knew him. "He is a perfect master of arithmetic, and will sit up half the night propounding and solving sums, and takes the greatest pleasure in it; but doesn't know enough to take care of himself," said one who knew him well. I replied, "You see, doctor, what the *fact* is. Now, will *you* have the goodness to explain *how* this is, for you are under just as much obligation to do so as I am." It was a poser. He gave up beat. "Now, sir," said I, "I will explain this matter. The mind consists of a plurality of independent faculties, each of which is exercised by means of particular portions of the brain. In this case, causality, which thinks, is small; hence he is a fool; but calculation, which is independent of it, and reckons figures, is very large, and he is great in figures."

### III. THE BRAIN CONSISTS OF AS MANY DIFFERENT PORTIONS CALLED ORGANS, AS THE MIND DOES OF FACULTIES.

To suppose that the mind consists of a plurality of powers, and yet that each power uses the whole brain *in succession*, is a palpable absurdity. Throughout all the operations of nature, we find a distinct instrument or organ for every class of functions, and also every distinct class of functions to be exercised by its particular organ. Thus, instead of our seeing, and hearing, and tasting, and smelling, and feeling, all by means of one and the same apparatus, each is performed separately by its appropriate instrument. This arrangement is universal, and the plain inference is that the same is true of each of the other mental powers, including the organs of the brain.

These two last propositions might have been stated in one, the truth of each being inseparable from, and established by, that of the other, and the



two together constituting the very essence and substance—both the foundation and the superstructure, as also the characteristic feature, of phrenology. Establish either, and you thereby establish the other, and with it the truth of phrenological science; overthrow either, and you thereby overthrow the other, burying the entire science in the fall.

If the brain be a unity, then the pathological or diseased condition of *any* portion of it must affect the brain *as a whole*, and prove injurious to the *mind* as a whole, affecting *equally* its *every* function and operation; but in case the brain is an *assemblage* of parts or organs, it is plain that the injury of one of them will affect that particular class of mental functions which is exercised by it, and that *only*. Now, since this class of facts is of that positive, “*ad hominem*,” knock-down character which will at once establish or refute the doctrines of phrenology, and the force of which no candid or reflecting mind can gainsay or resist, the author will narrate a few which have fallen under his own observation. See cover, and also Am. Phren. Journal, vol. II., No. 11, pp. 508, and also P. P. pp. 18 and 19.

IV. THESE FACULTIES ARE POSSESSED ORIGINALLY IN DIFFERENT DEGREES OF POWER BY DIFFERENT INDIVIDUALS, AND ALSO BY THE SAME INDIVIDUAL. See an account of the mathematical fool, p. 8, and P. P. pp. 20—24, where this proposition is discussed. See also, the endless diversity of talent and disposition existing amongst men.

V. OTHER CONDITIONS BEING EQUAL, THE SIZE OF THE BRAIN, AND OF EACH ORGAN, IS THE MEASURE OF THEIR POWER OF FUNCTION.

Though this proposition is an important and a fundamental one, yet it is not my purpose to discuss it here. I will just observe, that since the brain is composed of a plurality of distinct organs, as just shown, each of which exercises a distinct class of functions, the supply of blood to these several organs is proportionate to their volume and exercise combined. In other words, the more you exercise the feelings of benevolence, of cautiousness, or causality, for example, the more will you *exercise* the *organs* of benevolence, or cautiousness, or causality, (see Corolla, on p. 7;) and this exercise will cause an increased flow of blood to these organs, which blood is freighted with matter which it deposits wherever it goes, in proportion to its abundance, and this causes an enlargement of the organs proportionate to the exercise of their respective faculties. This principle of increase by exercise, and decrease by inaction, is familiar in its application to the hands of the labourer, sailor, &c., to the foot of the expert dancer and the pedestrian, to the chest of the rower, the right hand compared with the left, &c. And since the brain is governed by this same physiological law, why should not its effect be the same upon the organs of the brain? It is for our opponents to show that this is *not* the case.

VI. BUT PHRENOLOGY IS MAINLY PROVED BY PHYSICAL FACTS. It was discovered, and has thus far been perfected, by the true Baconian method of inductive philosophy—by an observation and a classification of facts. See the method by which each organ was discovered. In P. P. pp. 26—34, will be found a chapter on the phrenological developments of men and animals, compared with their characters, in which the brute creation are shown to have the animal organs *only*, and to be destitute of the moral and the reasoning organs, whilst these organs are largely developed in man. The world is emphatically *full* of phrenological facts, but our limits do not allow even a bird's-eye glance at them. The reader is referred to Gall and Spurzheim's works, to the chapter of facts, P. P. pp. and to the open volume of nature. Read for yourselves.

## PHYSIOLOGY ;

### OR, THE DOCTRINE OF THE TEMPERAMENTS.

We're not ourselves,  
When nature, being oppressed, commands the mind,  
To suffer with the body.—*Shakspeare.*

THE first great and fundamental principle of phrenology, namely, that "other conditions being the same," the size of the brain and of its organs is the measure of their power of function, receives important modifications from these "other conditions,"\* the most important of which is the physiology, or the *organization and condition of the body*, which embraces the temperament, the parentage, health, physical habits, diet, exercise, excitement, education, sleep, medicine, &c.

#### I. THE TEMPERAMENTS.

Phrenologists employ this term, (though that of apparatus, which the author will often use as a substitute, would convey their meaning much better,) to designate those *classes* of organs of which the body is composed, their predominance or deficiency indicating the relative vigour with which these physical functions are performed. Thus the lymphatic or phlegmatic temperament produces dulness and laziness; the sanguine or arterial, love of physical action, with powerful passions; the bilious or fibrous, gives great strength and endurance; and the nervous, intense feelings and delicate sensibilities. See Combe's description of the temperaments, in his *System of Phrenology*, p. 30.

But these terms are often misunderstood. Sanguine is mistaken for buoyancy of spirits; bilious, for a tendency to bilious diseases; and nervous, for a derangement of the nervous system. Hence the necessity of changing them.

Much as has been written upon this most important department of phrenological science, little that is instructive or satisfactory has yet been produced. Dr. Caldwell's work on the temperaments, and his article in No. 11. vol. i. p. 393 of the *American Phrenological Journal*, are decidedly the best extant, yet these embody general principles rather than descend to details. Phrenologists give the amateur rules for ascertaining the temperaments, and require him to pay particular attention to them, yet say little or nothing concerning the several *qualities* of *mind*, and *kinds* of disposition and

\* Phrenologists are often unjustly accused of making these "other conditions" scape-goats for their alleged errors. This charge is groundless; because, first, the rules of science allow us to state just as many conditions as we please, all of which the reasonable objector is bound to take into account: and, secondly, the temperament and other conditions of the several organs in the same head, are much the same. Let anti-phrenologists, and especially the redoubtable Dr. Sewall, measure five hundred heads, or skulls, in which particular organs, say cautiousness, or benevolence, are large or small, and the mental manifestation of half of them is the reverse of the measurements, and he will thereby overthrow phrenology, and close every back door of escape, far more effectually than by measuring fourteen diseased skulls. This will be subjecting phrenology to the *only proper test*.

talent which accompany these temperaments respectively. Yet *this is the only essential* point involved in the doctrine of the temperaments.

That the relations existing between the mind and body are most intimate, and that the influences of each upon the other are reciprocal and most powerful, all admit, yet no one has descended to *particulars*, or shown *what* conditions of the one produce *given* states of the other. Hence, so far as concerns the *practical application* of this doctrine to the observation or production of given states of mind, we are as yet left mostly in the dark. It is upon these points that the author hopes to throw much additional light.

The ideas that the temperaments are indicated by the *build and shape of the body*, instead of by the colour of the eyes, hair, and the other signs usually given, and also that particular temperaments give rise to, and accompany, the predominance of certain classes of phrenological organs, and thereby of certain qualities and states of mind, of certain dispositions, talents and moral as well as intellectual qualities, and therefore, that the build and form of body indicate the qualities of the mind, the author believes to be new and original suggestions. They are the result of much observation and experience, and though by no means perfect, they strike out a new field of investigation to be perfected hereafter.

For some time after the writer commenced the practice of phrenology, he followed his predecessors in the matter of the temperaments, until his own experience taught him effectually, by the repeated mistakes into which they led him, that they were in error, particularly in regard to the *lymphatic* temperament; which they described as being a bad, dull, lazy, ease-loving, listless, anti-thinking and anti-feeling temperament, but which he often found coupled with superior talents, as in Chief Justice Gibson, De Witt Clinton, and many others. He then adopted the theory, that as every thing appertaining to man is good and attains a good end, the lymphatic temperament must be not only beneficial, but even essential,\* by inducing that ease-loving state of the system called rest, which lays in and husbands those vital resources required for expenditure by the other temperaments. For years, however, both in his lectures and practice, he has regarded this temperament as a state of disease rather than as a distinct temperament, as an accumulation of gross fat, which does more harm than good.

The following classification and naming of the temperaments is both more simple and more comprehensive, and less liable to be misunderstood, than those now in use. Man, as an organized being, has a body which is made up of three, instead of four, classes of organs, namely,

1. THE VITAL TEMPERAMENT, or the nutritive apparatus. This embraces those organs employed in manufacturing vitality, and in creating and sustaining animal life; viz., the digestive apparatus, the heart, lungs, blood, viscera, &c., including all the internal organs. This corresponds in part to the sanguine and lymphatic temperaments.

\* In G. Combe's familiar lecture upon the temperaments, in Philadelphia, at which he requested his class to ask questions and propound difficulties, the writer obtained leave, and put the following questions: First, "What precise function in the animal economy does the lymphatic temperament perform?" Second, "How the statement just made by the lecturer, that 'this was a bad temperament,' could be reconciled with the well-established phrenological doctrine, that every faculty and function were not only good, but necessary to man's existence?" So far from answering the first, or solving the difficulty presented in the last, he treated both the questions and their proposer any thing but kindly, and reflected severely on the latter for putting them, thereby evincing that he was nonplussed.

2. THE MOTIVE APPARATUS. This includes the *bones and muscles* which constitute the *frame-work* of the system, and correspond with the bilious temperament.

3. THE MENTAL APPARATUS. This embraces the brain and nervous system, which are the instruments employed in the production and exercise of thought and feeling, and is similar to the nervous temperament.

In taking for my cabinet the busts of our great men, I was struck with the fact that they all had amply developed chests. Finding some difficulty in adjusting the apparatus to the head of S. Southard, on account of his depth of shoulders, he remarked that he measured under the arm-pits as much as a common barrel. In taking the busts of the Rev. Dr. Bascom, Judge Daggett, Preston, and others, the same difficulty was experienced from the same cause. I had observed the same amply developed chest in Webster, Clay, Adams, Marshall, Gibson, Frelinghuysen, De Witt Clinton, Alex. Hamilton, N. P. Tallmadge, Asher Robbins, Thaddeus Stephens, Govs. Wolf, Porter, Ritner, Seward, Edwards, Vesey, and others; Drs. Beecher, Griffin, Humphrey, and Packard, and a multitude of others, besides those below enumerated.

Indeed, every distinguished man whom I had seen, or whose bust I had taken, was found to have this amply developed chest. Hence I was naturally led to conclude that it was as much an accompaniment of greatness as a large forehead; and that intellectual greatness was the product of both large vital organs to manufacture the vital stamina, and large intellectual organs to expend this vital power intellectually instead of muscularly.

In Bridgeport, Connecticut, in a blindfold examination, I ascribed superior talents to a man who was deficient in intellect. When the error was pointed out and the request made to re-examine, I replied that his *head* was a good one, all that I had described it to be, but that he had but a feeble *heart* to nourish and invigorate his brain. His chest was small and narrow, his arms set forward and near together, the abdomen small, the person bent forward, the chest as it were caved in, and the pulse extremely feeble. The next day, his son, who was also simple, and another lad came into my office from their play. The simpleton's pulse beat only half as fast and not half as strong as the other's. I had made thousands of similar observations, which I now recollected, and had often said that Benton owed his talents more to his chest and habits than to the size of his brain.

The conclusion was thus forced home upon me that greatness depended quite as much upon the development of this class of organs, as upon that of the brain, or, rather, upon both united. Not that every man with large internal organs is a great man, for his power may be expended physically, but that every great man has this class of organs large.

From this time I abandoned the notion of the lymphatic temperament altogether, and adopted the classification here suggested. These conclusions were arrived at in 1838, and since that time have regularly formed a part of my courses of lectures.

1. THE VITAL TEMPERAMENT, OR NUTRITIVE APPARATUS. Apply the tongue to the larger end of a good egg, and it will be perceptibly warmer than any other part, because the vital property of the chick is located there; but if this part is cold, life is extinct, and the egg spoiled. Subject this egg to the process of hatching for a short time, and remove the coverings from this end, and you will see the heart palpitating, and the blood vessels formed, the yolk supplying the heart with the required nutrition, whilst the other portions remain yet unorganized. The first portion



of the animal economy formed is the heart and its appurtenances, or the internal system of organs, and through them, matter is deposited here and there for the formation of the balance of the body. This same vital apparatus also supplies the materials required for the growth and nutrition of all the parts requiring either, and is far more active during infancy and youth than any other part of the body, as is indicated by their pulse, appetite, and love of physical action. Life is also extinguished sooner by a blow on the pit of the stomach than anywhere else, and the blood, instead of coagulating, remains liquid, all evincing that this is the centre of vitality.

This apparatus not only originates vitality, but also sustains the whole animal economy. It constitutes the fountain head of animal power and vital energy; manufactures the animal heat; resists cold and heat, disease and death; and re-supplies the brain, and nerves, and muscles with those vital energies which they are compelled to expend whenever they are exercised. It is to the man what the fire, and wood, and water, and steam are to the engine—the “*vis animæ*”—the “*primum mobile*”—the alpha and the omega of the animal economy.

It includes the entire system of internal organs located in the thorax and abdomen, namely, the heart, lungs, stomach, blood, liver, viscera, &c. Its predominance may be known, not so much by red or chestnut hair, blue eyes, &c., as by the *shape of the body*. It gives a stout, square built, thick set, stocky build; depth and breadth, and often roundness of shoulders, and thus a capacious chest; arms far apart and set well back; well developed abdomen; a full strong pulse; large and strong lungs; powerful voice; short, sound, and well set teeth; plump person; wide nostrils; abundant flesh; red face, and indeed the skin everywhere showing a great supply and flow of blood; hair abundant, and often curly; a capacity for enduring fatigue, and privation, and exposure; a tough, iron constitution, or what is called bottom, which is erroneously attributed to the bilious temperament; a great love of physical action, of amusements, of fresh air, and out-of-door exercise, though not of *hard* work; a restlessness which cannot endure confinement in-doors; and a desire to be all the time doing *something* to work off the constantly accumulating energies of the system. Generally, though not always, the hair and whiskers will be red, or sandy, or chestnut, abundant, and often curly; the face flushed or suffused with blood; the countenance florid, and often handsome; the limbs, neck, &c., short, and thick set, and large in circumference; and the whole person, head included, built on the short, and broad, and thick set, instead of long and tall, principle.

This temperament gives a tough, strong constitution; great powers of endurance; a great amount of animal life and vigour to be worked off, either by the muscles in physical action, or by the brain in thought and feeling; great ardour of desire; great zeal and enthusiasm; powerful feelings, passions and impulses, and a susceptibility of high excitement, as well as sensitiveness to the influence of both mental and physical stimuli; a hearty relish for food, particularly animal, for condiments, sleep, &c., and a great enjoyment of animal life and pleasure as such.

Persons in whom this temperament predominates, show their talents in business, natural shrewdness, and management, more than in hard study, or direct reasoning, or fondness for books. They have usually more practical common sense than book learning; and of general information about men and things, such as they pick up from observation, conversation, newspa-



pers, &c., rather than accurate scientific knowledge, or depth and power of mind.

Its decided predominance is accompanied by a round head, well developed at the base, large amativeness, acquisitiveness, alimentiveness, benevolence, and language; large organs of the animal propensities generally; a rapid widening of the head from the corners of the eyes to the tips of the ears; side head spherical and well filled out; forehead generally full or square and broad rather than high; perceptive organs large; and all the organs short and broad rather than long or pointed.

This temperament predominates in Thos. H. Benton, Martin Van Buren, Levi Woodbury, Wm. C. Preston, of S. C., N. Biddle, Rives, Dr. Bethune, Orville Dewey, David Paul Brown, Robley Dunglison, Samuel Southard, Garret D. Wall, Felix Grundy, Jesse R. Burden, Edwin Forrest, F. Wemyss, J. R. Scott, Ex-Sheriff Parkins, of the royal family of England, Jas. Watson Webb, Commodores Chauncey and Kennedy, Lord Byron, and many other public characters. The Indian Chief Keokuk affords one of its best examples, and every one of the thirty Indian chiefs taken by O. S. & L. N. Fowler show a development of chest truly remarkable, exciting astonishment by their size, and admiration by their beauty. In Indians generally, and also in Africans, this is a leading temperament, combined with the motive, but with less of the mental. In the Irish, Dutch, Germans, and Jews, it also predominates. See their build.

Men of this temperament predominant generally dislike *hard* work, and hence choose some occupation in which they can get their living without it, such as agents, overseers, cashiers, aldermen, captains, landlords, traders in live stock, butchers, speculators, lawyers, politicians, public officers, contractors, &c. &c. To employ a trite saying, they generally "know on which side their bread is buttered;" turn every thing, especially bargains, of which they are usually fond, to their own account; always feather their own nests; look out for themselves, and take care to get their own part of every thing. In short, this is the animal temperament, both physically and phrenologically, and necessary in order to give *force* of character, and that selfishness which, in the present state of things, is a leading requisite to success in almost every thing. It feels and acts out the sentiment, "every man for himself," and is more apt to be connected with roguery and vice, than any other organization.

One with this temperament fully developed resists powerfully the action of disease, yet when attacked, is usually taken suddenly, becomes very sick, and is brought at once to the crisis. The diseases to which it predisposes are apoplexy, gout, fevers, inflammatory rheumatism, plethoric complaints, flowing of blood to the head, asthma, &c. Upon its health and long life mainly depend.

Bad men will be found to have this temperament, though not every one in whom it predominates is a bad man. This is the predominant temperament of the lower animals. One of its best examples occurs in the lion, and the extraordinary height, and breadth, and size of his chest and fore-shoulders, his terrific roar, length of life, colour, and development of the animal organs, all evince its prodigious development. The motive is also almost equally powerful. See also the bull-dog, mastiff, &c.

2. THE MOTIVE APPARATUS. This embraces the osseous and fibrous portions of the system, or the bones, muscles, sinews, tendons, and every organ of the body employed to give bodily motion of any kind; including walking, labouring, and every kind of corporeal movement. It also gives

muscular strength, and constitutes the *frame-work* of the system giving it its build, shape, and form; and is to the man what the timbers are to the house, or the hulk to the steam-boat.

Though the bones and muscles differ so widely from each other in almost every respect, yet they are here classed together; because each is adapted to, and useless without the other, and both together perform motion.

The bones constitute the foundation on which the muscular superstructure is built, are articulated at their ends by the joints, and firmly bound together by ligaments, yet allowed free motion. Towards the middle of these bones, the muscles are firmly attached, so that when they contract, they give motion to the *end* of the bone *opposite* the belly of the muscle. These muscles constitute the lean meat, or red flesh of all animals, and are made red by the immense number of minute blood-vessels which are ramified upon every fibre of every muscle in order to re-supply that vital power which is expended by its exercise. The contractile power of these muscles is truly astonishing, as is evident from the wonderful feats of strength and agility of which man is capable; and that too, though these muscles act under a great mechanical disadvantage.

One in whom the motive apparatus predominates, has a person lean and spare; usually of good size and height; an athletic build; strongly marked features; a large, Roman nose; high and large cheekbones; large and broad front teeth; and all the bones of the body large and projecting; a deep, grum, base voice; distinctly marked muscles, and blood-vessels; large joints; hard flesh; great muscular power, or physical strength; ease of action, and love of physical labour, of lifting, working, &c.; dark, and often coarse, stiff, abundant, and perhaps bushy hair; a black, and heavy beard; dark skin and eyes; a harsh, expressive visage; strong, but coarse and harsh feelings; the movements like those of the draught horse, slow, but powerful and efficient; with much force and energy of character.

The mental qualities of this temperament take their complexion entirely from its combinations, which will presently be considered.

3. THE MENTAL TEMPERAMENT, or the Nervous Apparatus.—This embraces the brain and nervous system, or that portion of the body called into action in the manufacture and exercise of thought, feeling, sensation, &c.

At first, the brain consists of a mere ganglion of nervous matter, formed at the top of the spinal column. To this, successive additions are made upwards and forwards, forming, successively, the brains of various animals, from that of the fish and toad, through that of the dog and monkey, up to the perfectly developed brain of the adult man. Let it be observed that the base of the brain, or the animal organs, which alone can be exercised by the infant, are developed first, whilst benevolence, amateness, veneration constructiveness, and some others which cannot be exercised by the infant, are not developed for some time in the heads of infants. See their heads.

The construction of the brain is fraught with more interest than that of any other portion of the system. Its internal portion is fibrous, whilst its outer is soft and gelatinous. It is folded up into layers or furrows, called convolutions, which are expanded by dropsy in the brain, into a nervous sheet or web. These convolutions allow a much greater amount of nervous matter to be packed up in a given compass, and their depth and size are proportionate to the amount of mind and talent. Thus in animals and idiots they are small and shallow; in men of ordinary talents, much deeper; whilst the dissectors of the brains of Cuvier, Lord Byron, and other great men, have remarked with astonishment upon the size and depth

of their convolutions; and Dr. G. McClellan, the distinguished surgeon in Philadelphia, remarked to the writer, in reference to a recent dissection of the brain of one of the most talented men of Delaware, that he never saw the convolutions so deep and large—the furrows being an inch in depth.

Some writers say five times as much blood is sent to the brain in proportion to its volume, as is sent to any other portion of the system; some say eight times as much; others fifteen; and one twenty; but *all* agree as to the general fact. The difference between them is doubtless owing to the difference in the talents of those operated upon, intellectual subjects having the most. The distinctness and protrusion of the veins in the heads of our great men, as also the immediate filling up of these veins when one laughs or becomes excited, lead to the same conclusion.

Through the medium of the spinal column, and by means of the nerves that go off from the spinal marrow through the joints of the back bone, the brain holds intercourse with every part of the body, the nerves being ramified upon every portion of its surface, so that not even the point of a needle can penetrate any portion of it without lacerating them, and thus producing pain. This spinal marrow is composed of four principal columns, the two anterior ones exercising voluntary motion, the two posterior ones, sensation. Let the nerves that go off from the two posterior columns, be severed at their root, and the parts on which they are ramified will be destitute of sensation, not feeling any thing, though able to move; but on severing the nerves that go off from the two anterior columns, though the patient will feel the prick of the needle, he will be unable to move the limb to which the nerve goes. Now observe, that these two *anterior* or *motive* columns are in direct connexion with the *frontal* portion of the brain, in which the *intellectual* organs are located, so that each can communicate freely with the other, whilst the two *posterior* columns, or those of *sensation*, are in connexion with the *back* part of the brain, in which the organs of the *feelings* are located.

These two classes of nerves are united, near their origin, in one common sheath, but let them be severed in any part of their course, and the portion below will be destitute of sensation or motion according to the nerve severed, whilst the parts above will retain them unimpaired. They are most abundant on the outer surface of the body, and accordingly, the skin and adjacent flesh is the seat of much more intense pain from wounds than the internal portions.

One in whom the mental temperament greatly predominates, will be characterized physically by a small stature; light build; small bones and muscles; a slim, tall, spare, sprightly person; quickness of motion; great physical activity, too much for his strength; sharp features; thin lips; small pointed nose; teeth sharp and liable to early decay; all the bone pointed; the head usually uneven, and the phrenological organs sharp; the voice sharp, shrill, high-keyed, and often soft and flexible, and its intonations evincing fervour and tenderness; the hair light, fine, and thin; a fine, clear, soft, and delicate skin; extreme sensitiveness to physical suffering; a keen, light, intelligent, and sparkling eye; a speaking countenance, indicating sensibility; a small narrow chest and abdomen; and the shoulder set forward and brought near together; thus producing a stooping, bending attitude. The diseases to which it predisposes are consumption, dyspepsia, liver complaint, and brain fever; nervous affections, a flowing of blood to the head, with wakefulness at night; and a tendency to partial or entire mental derangement.

He will be characterized mentally by a predominance of mind over that of the body, so that its state will affect that of the body more than that of the body will the mind. He will be in the highest degree susceptible to the influence of stimuli and of all exciting causes; be refined and delicate in feeling and expression, and easily disgusted with any thing coarse, vulgar, or out of taste; when he enjoys, will enjoy in the highest degree, and when he suffers, suffer with equal intensity; be subject to extremes of feeling; have his disgusts, sympathies, and prepossessions easily excited; experience a vividness and intensity of emotion, and a clearness, pointedness, and rapidity of thought, perception, and conception, and a love of mental exercise, imparted by no other temperament; and have a deep flow of pure and virtuous feeling, which will effectually resist vicious inclinations. His desires will be intense, and his efforts to obtain his ends correspondingly vigorous. Hence he will be eager in all his pursuits, and feel that his ends are of the *utmost* importance, and must be answered *now*, and thus liable to overdo, and prematurely exhaust his physical powers, which at best are none too good. He will also be very fond of reading and study; of thinking and reasoning; of books and literary pursuits; of conversation, and of all kinds of information, and apt to lie awake at night, thinking, or feeling, or reading.

This temperament gives mind as mind, and literary rather than business talents. One with this temperament predominant should choose some profession, or light mental occupation, such as a clerk, merchant, teacher, or if a mechanic, should choose that of a goldsmith, or some similar business requiring much light action, but not hard lifting, where he can get his living by his *head* instead of his hands. He should also avoid close application; take much pleasurable recreation and exercise; live more at his ease than he is inclined to do; avoid all kinds of stimulants, wines, tea and coffee included; use vegetable food mostly; endeavour to enjoy existence; and avoid being worried.

These temperaments are always combined, each existing in a greater or less degree in every individual. They are sometimes equally balanced, but generally one predominates, another is secondary though well marked, and a third moderate or weak. The effects produced by their combinations is one of the most important points connected with the manifestation of mind. The author does not expect to do it justice, but only to advance a few important hints. This kind of knowledge can be derived from *observation alone*, not from books and descriptions, which can do no more than to put the observer upon the right track.

The vital apparatus expends its energies first in forming the body, secondly in consolidating and perfecting it, and lastly, in perfecting the brain and nervous system, which develop mind. In infancy, childhood, and youth, it greatly predominates over the others, especially the mental, which ripens last and holds sway longest. Hence, long after the physical powers begin to wane, the mental retain all their pristine vigour, yielding last to enfeebling old age. Hence the proverb "old men for counsel."

Again, our smartest men were often very dull boys; giving little promise of talent till twenty or even thirty years old. This is explained by the physiological law just stated. In early life, the vital apparatus was mostly expended in forming a powerful constitution, and laying in a great reservoir of vital stamina. Such are "late ripe, late rotten"—the winter apple, improving with age, and keeping well. They have amply developed chests; an excellent muscular organization; the vital motive temperament predomi-

nating in youth, with a large amount of the elements of the mental, so that, when their energies reach the brain, mind assumes the ascendancy, converting their powerful resources into mental greatness.

Precocity is the opposite of this, the mental apparatus being too early and too powerfully developed, thus using up the energies of the system, and causing an early death. The minds of such should never be stimulated, but always be checked, and their vital and motive temperaments cultivated. But parental fondness often takes the opposite course in order to exhibit this precocity, which hastens their ruin.

In accordance with this principle, death prostrates the extremities first; the physical before the mental powers; the base of the brain, or the animal propensities, such as appetite, hatred, love of money, &c., next; and finishes with the moral organs. Hence, after "the world and the love of it" have vanished, the spiritual man, or the organs in the top of the head, are often vigorously exercised upon a future state.

Since the vital apparatus manufactures the vital resources to be expended either by the muscles in physical action, or by the brain in the exercise of mind and feeling, according to the demand, its ample development is indispensable to the labourer, to the intellectual man, to the business man, in short, to any and every man, woman, and child; and when deficient should by all means be cultivated.

**THE VITAL MOTIVE APPARATUS.** One having this temperament predominant, will be of good size and height, if not large; well proportioned; broad shouldered; muscular; nose and cheek-bones prominent; visage strongly marked; features often coarse and homely; countenance often stern and harsh; face red; hair red or sandy, if not coarse, and movements strong, but often awkward and seldom polished. He will be best adapted to some laborious occupation, and enjoy hard work more than books or literary pursuits; have great power of feeling, and thus require much self-government, possess more talent than he exhibits to others; manifest his mind more in his business, in creating resources and managing matters than in literary pursuits or mind as such; and improve with age, growing better and more intellectual as he grows older.

One with the VITAL MENTAL temperament predominant, with the motive moderate or small, will have a double augmentation of fervid feeling—of animal feeling from his vital, and of elevated mental and sentimental feeling from his mental apparatus, being hardly able to contain himself, such will be their intensity. His flow of sympathy will be great, so that he will easily receive and communicate impressions; be too much influenced by his impulses, likes, dislikes, first impressions, &c.; have his hobbies; be enthusiastic; throw a great amount of feeling into all he says and does; use strong and hyperbolical expressions; be fond of company, if not forward in it; have a quick, clear, sharp, keen, active mind and good business talents; a ready flow of ideas and a talent for communicating them, either on paper or in social conversation; show taste and refinement and delicacy in every thing; have an under-current of pure virtuous feeling which will prevent the grosser manifestation of animal passion, and give the intellectual and moral man the ascendancy, sinning only under some sudden and powerful excitement, for which he will be very sorry; be fond of reading, particularly poetry, novels, tales, light and sentimental pieces, belles lettres, newspapers, &c.; be inclined to attempt this kind of composition; have a retentive memory; shrewdness; smartness; and enough of selfishness to take



care of number one, yet not enough power or momentum of mind and character to become *great* or pre-eminent. This is the eloquent\* temperament, and also the poetical, though in poets the mental often predominates over both the others. In singers it also predominates, though the vital generally assumes the lead, giving both the love of music and a powerful voice.

Its predominance is indicated by small bones; moderate stature; light and thin hair and eyes; rather thick set, stout build; round shoulders; full chest; full face; handsome figure; genteel address; beautiful features; small, short, and sharp nose; a sprightly walk; considerable colour in the cheeks and face; and that exquisiteness of feeling which enjoys and suffers in the extreme. Hence its possessor will live a very happy, or unhappy, or else chequered life, according as his organs are agreeably or disagreeably affected.

Auburn hair is the product of this temperament, which is no less the accompaniment of beauty of mind and feeling, than it is of face and figure.

THE MOTIVE MENTAL TEMPERAMENT. One having this temperament, with the motive predominant, and the vital average or full, will be of good size; rather tall and slim; lean and rawboned, if not homely and awkward; poor in flesh; bones and features prominent, particularly the nose; have a firm and distinct muscle, and a good physical organization; a keen, piercing, penetrating eye; the front upper teeth rather large and projecting; the hands, fingers, and limbs all long; a long face, and often a high forehead; a firm, rapid, energetic walk; and great ease and efficiency of action, accompanied with little fatigue.

He will have strong desires and much energy of character; will take hold of his projects with both hands, and drive forward in spite of obstacles, and hence is calculated to accomplish a great deal; is not idle or lazy, but generally prefers to wait upon himself; will move, walk, &c., in a decided, forcible and straight-forward manner; have strong passions; a tough and wiry brain and body; a strong and vigorous mind; good judgment; clear head, and talents more solid than brilliant; be long-headed, bold, cool, calculating, fond of deep reasoning, and philosophizing, of hard thinking, and the graver and more solid branches of learning. This is the thorough-going temperament; imparts business powers; predisposes to hard work, and

\* True eloquence consists, not in strength of argument, nor in gigantic power of thought, not in deep, powerful, conclusive reasoning, nor the observation of rhetorical rules, but in the spontaneous gushings or the impassioned burstings of deep feeling and intense emotion, transmitted to the audience not so much by words as by the melting, thrilling, soul-stirring intonations of the voice; by the looks and attitude of the man, which take captive the citadel of feeling by storm, and melt the soul in sympathy. Hence eloquence can never be written, never placed on paper. It must be seen and heard and felt. This temperament is productive of eloquence in two ways: first, by creating a gushing fountain of sympathy and a spontaneous flow of feeling in the speaker, and secondly, by giving a large pair of lungs, which in speaking use up great quantities of air, by which the blood is sent to the brain in great abundance and highly charged with vitality, thus producing pathos. The organs of language, individuality, eventuality, comparison, ideality, imitation, and some others are also necessary, and this same temperament in the hearer imparts the feelings to be operated upon. This temperament predominates in the Rev. Dr. Boscom, whom Clay pronounced the greatest natural orator he ever heard; in Revs. Bethune, Burchard and Maffitt; in David Paul Brown, Judge Conrad, William B. Read, ex Attorney-General of Pa.; Alvan Stewart of Utica, N. Y.; Ely K. More, ex U. S. Representative from N. Y., whose natural untutored eloquence burst forth meteor-like in such dazzling splendour as to astonish and overpower his hearers, and soon literally overcame and prostrated his physical energies, and many others who might be named. Indeed I know no one remarkable for oratory or music in whom this temperament, and especially the vital, does not predominate. We triumphantly appeal whether phrenology does not thus furnish a better description and analysis of eloquence than can be found in works on this subject.

is indispensable to those who engage in great undertakings, or who would rise to eminence.

One having the mental temperament predominant, the motive full or large, and the vital average to full, will differ in build from the preceding description only in his being smaller, taller in proportion, and more spare. He will have a reflective, thinking, planning, discriminating cast of mind; a great fondness for literature, science, and intellectual pursuits of the deeper, graver kind; be inclined to choose a professional or mental occupation; to exercise his body much, but his mind more; will have a high forehead; good moral faculties; and the brain developed more from the root of the nose, over to philoprogenitiveness, than around the ears. In character, also, the moral and intellectual faculties will predominate. This temperament is seldom connected with depravity, but generally with talent, and a manifestation, not only of superior talents, but of the solid, metaphysical, reasoning, investigating intellect; a fondness for natural philosophy, the natural sciences, &c. It is also the temperament for authorship and clear-headed, laboured productions. It predominates in Revs. Jonathan Edwards, Wilbur Fiske, N. Taylor, E. A. Parke, Leonard Bacon, Albert Barnes, Oberlin, and Pres. Day; Drs. Parish and Rush; in Vethake, Hitchcock, Jas. Brown the grammarian, ex U. S. Attorney General Butler, Hugh L. White, Wise, Asher Robbins, Walter Jones, Esq., of Washington, D. C., Franklin, Alex. Hamilton, Chief Justice Marshall, Calhoun, Jno. Q. Adams, Percival, Noah Webster, Geo. Combe, Lucretia Mott, Catharine Waterman, Mrs. Sigourney, and nearly every distinguished author and scholar.

But if the mental temperament decidedly predominates, the motive only fair and the vital weak, he will be very tall, slim, long-boned, lank, small chested, slender built, very active and smart for business, but too light for any thing requiring great strength of mind, or force of character. He is best fitted for some light, active business, such as mercantile, writing, book-keeping, &c., or if a mechanic, for a silversmith, tailor, &c. Artists generally have this temperament, and often poets. The muscles being too small to relish or endure much hard work, they take too little vigorous exercise; have feelings too refined and exquisite for this rough and selfish age, or for coarse, dirty work; are often sentimental, hypochondriacal, and dyspeptic, and predisposed to consumption and an early grave. This build and temperament generally predominate in our first cut dandies and double refined ladies, who are usually more fashionable than sensible or useful. It is by no means a desirable one, especially for wives and mothers, notwithstanding it is now all the rage, and much cultivated by *artificial pressure*. It generally predominates in our city and village masters, misses, and children, and also in precocious children, who seldom amount to much, and usually die young. Consumptive families are mostly very smart, but very slim, poor in flesh, and sharp-favoured.

One having the vital predominant, the motive fair or strong, and the mental deficient, when really roused, and pressed into service by powerful motives, will be able to accomplish much, yet will love ease, and do no more than he is compelled to. His passions will be strong, and his temptations powerful, with some tendency to merry company, if not the excitement of drink. He will not be inclined to books, or hard study, or close application, but will be able to do much hard work, and less disgusted with coarse or filthy kinds of labour than one more delicately organized. Hence it is desirable that the "hewers of wood and the drawers of water," scavengers, colliers, &c., should have this temperament. One with the mental temperament

would be incapacitated both mentally and physically for these kinds of drudgery.

The motive predominant, mental great, and vital full, is the one for powerful and *sustained* mental effort, and great *power* in any department, especially that of mind as mind, or of swaying a commanding influence over mankind, or for taking the lead in a large business; whilst one with the mental predominant, the vital full, and the motive weak, though he may be smart, he cannot be great; though his feelings may flare up, and his talents shine forth with brilliancy, they will be momentary, and too flashy, vapid, and quickly spent to be permanently useful. The former is the solid wood or the anthracite coal, making a slow but powerful and continuous heat; whilst the latter resembles the fire made by pine shavings, intense but momentary.

Having described clearly the three primary temperaments and their principal combinations, the reader is left to his own observation for the intermediate shades of character produced by the others.

**BALANCE OF TEMPERAMENT.** But the best temperament, the one most favourable for true greatness and a general genius, for balance and consistency of character, and for perfection in every thing, is that in which each is strongly marked, and all about equally balanced. Is there too much of the motive, there is power, but nothing to rouse it to effort, and the talents lie dormant. Does the vital motive greatly predominate over the mental, though there is *physical* power and enjoyment, there is too little of the mental, too little sensibility, too much grossness and coarseness, too little intellect and too much of the animal. If the mental predominates, there is too much mind and sensibility for the body, too much feeling, and that too exquisite for this coarse world, together with a green-house precocity, and too much sentimentalism and refinement. They might be aptly compared to the several parts of a steamboat. The vital is the wood, water, fire, steam, and engine; the motive, the hulk; the mental, the freight and passengers. When the vital predominates, it manufactures more steam, more vital energy than the others can work off, and there is a restlessness, a pressure, an overflowing of feeling and passion, and a liability to burst. If there is a decided predominance of bone and muscle, there is too much hulk; she will move slowly, and if the mental is also weak, she is too light freighted to be worth running, or to secure the great objects of existence. But if the mental is greatly predominant, she is overloaded, in danger of sinking, and incapable of being properly managed.

But when these temperaments are equally balanced, when there is an abundant supply of vital energy, a proportionate supply of the motive to impart physical strength and the love of labour requisite to give exercise, and also of brain to impart mental capacity and enjoyment, health and long life, and a high order of talent will be the delightful result.

Every form of disease, and a premature death, are caused mainly by a predominance of one or more of these temperaments, or the weakness of others, or their exhaustion or want of action. When any one has assumed the ascendancy, its tendency is to become still more predominant, and thereby to withdraw the strength from the others, on the principle that an overloaded stomach withdraws the strength from the brain and muscles, which is the very reverse of what should take place. This uses up the weaker temperaments, and they go by the board, carrying health and life with them.

The inquiry then becomes a most important one,

**HOW CAN THESE TEMPERAMENTS BE INCREASED OR DECREASED?**

*How can their balance be preserved or regained?* The ready answer is, *By their respective exercise and cultivation.*

Has your mental apparatus become too powerful and active, and your muscular too weak, stop those sedentary or mental pursuits which have induced this state of things; suspend business; remove care and anxiety; take things easily; take much physical exercise, and even moderate labour will be of great service to you, or rather, is indispensable; avoid stimulants of all kinds and degrees, for they excite the nervous system which you wish to remain quiescent; retire early, first taking care to make yourself sleepy; rise early, but sleep enough; banish care from your pillow; give your food ample time to digest, and let it be of a cooling nature; avoid animal food, tea, coffee, wines, porter, &c., the effect of which is highly irritating to the nerves; in short, keep your brain and nerves free from excitement, and exercise your muscles as much as they will bear, but no more, and that moderately, and the equilibrium will soon begin to be restored, and you to amend. And then keep on.

Arc your muscles strong, but mind dull, and feelings obtuse, work less, but read, and think, and feel more. In short, exercise your brain more and muscles less. Have you too much blood, and a tendency to corpulency, and an aversion to both study and labour, eat less, and work, and think, and study more.

But observe, no one can change or improve your temperament for you, any more than they can eat or sleep for you. Nor can you purchase them, nor can the physician give you medicines to change them except for the worse. First study the nature and precise functions of each temperament, and secondly the means of changing them, and then apply these means vigorously, and you will have it in your power to increase and decrease each at pleasure. And if physicians would apply this kind of remedy to a majority of diseases, they would often effect surprising cures where all their medicines only make their patients worse.

But if your business is of too pressing a nature to allow you the proper time and means to effect this change, go on as you are; but remember, you *must* find time to *die* the sooner.

The plain fact is, that the effect of the habits of men, and of the institutions of society, is most unfavourable for the preservation of this balance of the temperaments. The farmer, mechanic, and labouring classes generally exercise their muscles mainly, to the neglect of their minds, if not of their nutritive apparatus, whilst the inhabitants of our cities and villages, our merchants, book-keepers, brokers, professional men, artists, and mechanics of the lighter kinds of business, and especially our gentlemen of leisure, our dandies and fashionable *ladies*, exercise their nerves and brains almost exclusively, to the utter neglect of their muscles, meanwhile overloading their digestive organs and breathing impure air, not to mention their preventing the free circulation of the blood at that. The former, and some of the latter, plead that they have no *time* to cultivate their minds, and the latter certainly have little disposition to take sufficient physical exercise. Hence, in the inhabitants of our cities and villages, the mental temperament greatly predominates, and the vital is weak, as is evinced by their sharp features, thin faces, and haggard looks, whilst those of the country and our working classes generally, have finely developed heads, with but little cultivation, that is, they have much natural talent, with but little acquired learning. This explains that sickly delicacy, that poor, scrawny, homely, sharp-favoured, dyspeptic, and nervous state of the body, which is so fashionable



in our cities and villages. Indeed, to be "sickly," and "unwell," and "in delicate health," and "quite poorly," and to be "troubled with the dyspepsia," or the "liver complaint," or "flatulence," or "pain in the stomach," or a "sour stomach," or "indigestion," to have the "head-ache," or the "tooth-ache," the "side-ache," or the "back-ache," to be "troubled for want of breath," or to have a "bad cold," &c. &c. &c., are as indispensable to a fashionable, and especially a lady, as is tight-lacing. No one can be a genteel lady without having some complaint. Good health is a sure indication of a want of refinement. But if mankind will violate nature's laws, they must take the consequences, and most dearly are they paying for the whistle of their fashionable folly.

Mankind have no more right to be sick than to commit suicide, and sick persons are to be *blamed*, not pitied. God made us all to be perfectly healthy and perfectly happy, from the cradle to the grave, and to live twice as long as we now do; and if we lived as we should live, and obeyed the organic laws of our creation, we should never be sick, and never die till ripe old age crept slowly and imperceptibly upon us, like the gradual departure of evening twilight, our powers gradually weakening till, like the expiring lamp, life went out of itself, "without a struggle or a groan." The same principle applies to the sickness and death of children. To suppose that the Creator has rendered this shocking and heart-rending mortality of one-half of all our children *necessary*, is "charging God foolishly." No! parents, by not keeping your own and your children's temperaments duly balanced, and by your wanton violation of every law of physiology,

"You give yourselves the wounds you feel."

Sickness is *not* a providential affliction nor a judgment, but the natural, legitimate, *inevitable* effect of violating those laws of physiology, including those of the temperaments, under the government of which man is placed. Sickness and health are as much causes and effects as the rising of the sun or the fall of rain. The *causes* are in our own hands, and the *effects* (diseases) show how we apply them. The one great end of man's existence is *enjoyment*. Every organ and function of his body, every faculty of his mind, man throughout, is every way adapted to enjoyment of the richest kind, and to an extent inconceivable by us as we now are. What a world of real pleasure is there in childish sports, and in the flow of "youthful blood," and buoyant, elastic spirits; in the full, uninterrupted enjoyment of life, and health, and strength; in eating, sleeping, and muscular exercise! Yet, what are all these compared with the higher exercise of mind, of glowing friendship, of the domestic feelings, of pure and elevated connubial love, of the still higher moral and religious feelings, of disinterested benevolence to man, and adoration of God, not to mention the still more exalted delight springing from studying the works and operations of nature, from the exercise of mind as mind, which, more than any thing else, calls into harmonious action, and that, too, in a higher degree, the greatest number of faculties! The perfection of man's nature consists in the harmonious and agreeable exercise of these and all his other faculties and powers. But man, in his eager chase after riches, does not give himself *time* to reap any of these golden fruits thus strewed by the God of nature in his path. He spends nearly all his time, all his energies, his whole existence upon his body, in amassing wealth, in getting something to eat, and drink, and wear, and live in, and show off with. In doing this, he hurries, and drives, and toils, as though he had but a week to live, thereby breaking down his



constitution, inducing disease in all its forms, and hurrying himself into an early grave. This cannot be the natural order of things. So noble a being as man was certainly never made *merely* to eat, and sleep, and flutter in the fashions, and heap up money. Had God designed that he, like the other animals, should expend his whole existence upon his body, he certainly would never have endowed him with the higher qualities of morality and intelligence. Life and probation are worth too much to be *all* swallowed up in merely gratifying our physical animal wants. The body is only the servant of the mind, and for us thus to use up both the mind and body upon the latter, is to make ourselves mere brutes, and to throw into the back-ground all that is noble, and moral, and intellectual, and godlike in man. Yet all this the mass of mankind do. Only here and there one spend their time in the exercise and enjoyment of mind, and moral feeling as such. How small a proportion of time is spent in studying the wonderful works of God, in admiring the beauties of nature, examining her operations, or studying and applying her laws and phenomena! No! man has no *time* to bestow upon these trivial, foolish matters! He does not take time even to eat and sleep, but must swallow down his food half-masticated, and nearly untasted, thus deranging his stomach, and doubly abridging the pleasures of his palate. The same is true of all his enjoyments. He ruins his health in *making* money, and completes that ruin in spending it!

But the order of nature evidently is for man to exercise every part of his body, every faculty of his mind, in due proportion.

"Nature's wants are few but loud." A few hours' labour each day, say from five to eight, will earn all the necessities and the comforts of life, artificial wants and extravagances excepted, and to every man, rich and poor, literary and in business, this amount of exercise is indispensable for preserving his health. The labouring classes, instead of consuming their whole existence in working, should be better paid for their labour, and thus allowed time to cultivate their intellects, and exercise their finer feelings. The present arrangements of society tend to make the rich man richer, and the poor man poorer. This is certainly not the order of nature. The possession of great wealth is *not right*, because its possessor cannot enjoy it; and because wealth is only the time of man, his life, and flesh, and blood, and earthly existence, thrown into that form. If "time is money," then money is time, and for one man to consume, to put into his pocket, to expend upon his individual gratification, the time and lives of one, or five, or twenty, or hundreds, or thousands of his fellow-beings, as is the case with those who have different degrees of wealth, is contrary to the original arrangement of heaven. That arrangement is, for every man to have the disposal and the full avails of his own time; for every man to have property enough to supply his real necessities and wants, but no more, and to expend the balance upon nobler pursuits, upon the exercise of his intellectual and moral powers, and when men transgress these natural laws, they experience rebuke at the hand of nature, in the very line of their transgression. If they become too rich, they fail in business, these reverses always falling upon the most wealthy; or their children squander it, or they get cheated out of it, so that, "*volens, volens*," they are compelled to keep within certain limits. And the nearer they keep to "neither poverty nor riches," the better it is for them, mentally and physically, for time and eternity.

We have said that money is time. We will illustrate and apply this idea. The capitalist employs twenty men at \$2 per day. They each earn him \$4 per day; and this nett profit re-augments his wealth. But this wealth is nothing more nor less than the life, and blood, and strength, and sinew, and being of these labourers put into his pocket. Let him pay them all they earn, namely, the two dollars for half a day's work, and let them spend the other half of each day in cultivating their mental temperaments, in exercising their minds and moral feelings, in literary societies, religious exercises, the study of nature, &c. and though he might not, thereby, amass his tens of thousands, yet he would be just as well off, and they vastly better. It would even benefit him to work half the day, and thus earn his own living.

Instead of this, he employs these men to build and furnish, in splendid style, a house at an expense of \$25,000. Probably just as comfortable a house could be built and furnished for \$5,000. Here, then, are 10,000 days of man's existence *thrown away* upon *extras*, for the mere sake of looks. Now the time men spend in labour, deducting lost time, would not probably average more than ten or twelve years each, but we will say fifteen, and we have more than the entire earthly existence of two human beings thrown away upon the mere extras of that single house, which do no one any real good, but simply gratify the rich owner's approbateness and acquisitiveness. If he owns a dozen such houses, or their equivalent, he uses up in his own gratification the entire lives of twenty-four beings as good as himself. And who is this rich nabob, this "great Cæsar," that *he* should monopolize, or rather sacrifice upon the altar of his selfishness, all the lives of all these human beings? Why he is a rich man! that is all. Let the wages of the labouring classes be doubled, and trebled, and quadrupled; build the comfortable house for \$5,000, but pay out the \$25,000 for it, and let the 10,000 *extra* days be spent in reading and mental culture, and men will not only be more healthy and happy, but live longer; for it is a well established physiological principle that the due exercise of the mind is eminently productive of health and long life\* by keeping this balance of the temperaments.

We have named but a single item of extra expense, and designedly under-rated even that. How many thousands of furnished houses are there that cost \$30,000, \$50,000, and even \$100,000., and how many more that approach \$20,000. How many thousands and millions of lives are thus swallowed up in this one vast vortex of extravagance!

If you say that all this circulates money, and gives employment to the poor; I reply, cut off these extras, and yet pay just as much for the balance, and you will circulate just as much money, be just as well off yourself, and save a vast amount of time for mental culture. You give too much employment, and too little for it. In a republic like ours, where every thing depends on the intelligence of the people, this arrangement is indispensable.

Tea and coffee also consume a vast amount of human existence. The time expended in earning the money to pay for the vast consumption of these articles, the time taken in cultivating and curing, in transporting and selling them, in paying for, and setting, and cleansing the china sets, and above all, the two or more hours' time of one person for each of the 2,000,000 families in the U. S. spent daily in preparing these articles, would, of itself, make from 1,200 to 1,500 *years*, or some THIRTY LIVES consumed EVERY DAY just in the one single item of COOKING these worse than useless drugs. Now ad-

\* See an article on "Mental Exercise as a means of Health," in Vol. II. pp. 92 and 170 of the American Phrenological Journal, and "Madden's infirmities of Genius."

all these items together, and extend the estimate to all that use them, and what a vast consumption of human existence is thus brought to view, which might otherwise be expended upon the exercise of the moral and intellectual faculties! Let tea and coffee drinkers never complain of a want of time for mental culture.

These decidedly injurious drugs are also a more prolific source of headaches and nervous affections than any other. An inveterate tea or coffee drinker is sure to be dreadfully afflicted with the headache, and often the sick headache. Another dose may indeed give temporary relief, but it is only to redouble the headache when its stimulating effect subsides.

They also decay the teeth, causing that terrible malady the toothache, besides opening the pores and exposing to colds, thus inducing fevers, consumption, &c., and thereby increasing the waste of human existence by shortening life.

A still better example, first of the unnecessary wasting of existence, and secondly of the shortening of life, might be adduced in the use of tobacco, that vilest and filthiest of narcotics. To see beardless boys strutting about sucking segars, betokens an early grave. A young or forming constitution cannot stand tea, or coffee, or tobacco. True we occasionally see old people who have long used them, and also ardent spirits, but they did not begin till their bodies were fully matured, besides having originally powerful constitutions, which few young people can now boast of. If the public health declines for fifty years to come, as fast as it has for fifty years past, we shall be a weakly, miserable race indeed, and be surely supplanted by those who have not yet used these enervating, time-destroying, soul-and-body-killing fashions, luxuries, and extravagances.

What finite mind can measure the vast amount of human existence swallowed up in the manufacture, sale, and drinking of ardent spirits, wines, beer, &c., and the fearful ravages on the life, happiness, virtue, and intellects of men resulting from their use, besides producing a feverish morbid action of the body, and thus a rapid consumption of the physical energies, and also preternaturally exciting the organs located in the *base* of the brain, thus withdrawing the strength from the moral and intellectual organs.\* It is not so much the *money* thrown away as it is the vast consumption of the *time* or *life* of man, and the abridgment of human *existence* which forms the *chief* item to be considered.

This needless consumption of man's existence is equally applicable to a thousand artificial wants and useless extras now deemed indispensable. Mankind probably expend two-thirds or three-fourths of their time upon what does no one any good, including the sickness and premature death thereby induced. What a vast, an inconceivable amount of time, is wasted in *being fashionable*, in giving splendid parties, in manufacturing, making and altering splendid dresses, suits, &c., in dashing out in splendid style and equipage, and in nicely adjusting the attire before the toilet.

Men also trade vastly too much, buy too much, consume too much, just to gratify their artificial wants, have too much to pay for, thus inducing these "hard times," besides rendering themselves vexed and unhappy in a great variety of ways. Far too much time is spent in government, which is now prostituted to the selfish ends of those in office, more than it is made conducive to the public good. Men will do that as politicians, which, if they did as men, would blast their characters and banish them forever from virtu-

\* The writer is preparing for the press an essay on Temperance considered *phrenologically* and *physiologically*, which will be shortly issued.

ous society. "All is fair in politics," be it lying, or cheating, or the meanest trickery, or the grossest defamation, and "the spoils of office belong to those who conquer" by these disgraceful means. Unblushingly are these principles proclaimed and acted upon. Politics swallow up a vast amount of time, and money, and public virtue. I speak as a philosopher and not as a politician, for I should feel myself disgraced by voting either ticket till these Augean stables are cleansed of their selfishness and moral pollution.

Having named a few of the items on which the life of mankind is worse than wasted, and by which it is shortened, the observation and reflection of each reader will be left to carry out the principle for himself. Let it be observed that the crime of murder is considered so horrible as to be punished with the heaviest penalty of the law, *only* because it shortens the earthly existence of the one murdered. Now wherein consists the difference in the criminality of murdering a man out-right, or in another's appropriating that existence to himself, as we have illustrated in the case of the houses. There is a difference, but it is less than is supposed; for in both cases the higher ends of man's creation are cut off. And what is the difference between committing suicide, and doing what induces diseases and a premature death?—there is none. And wasting our time upon tea, coffee, and the fashions as we have illustrated, is nearly as bad. Life and health are the treasure of treasures—the *all* of mortals, and should be made the most of. Each of us has but a single life to live. Hence, not only should not a single hour or moment of it be wasted, but it should be spun out as long as the laws of nature will allow, and every thing which tends either immediately or remotely to induce disease or shorten life, is, to all intents and purposes, murder or suicide.

Again, our cities and villages, besides being great maelstroms for engulfing and consuming the public health and morals, besides sending out a pestiferous influence throughout the entire length and breadth of our land, besides being sinks of sin and pollution, and literally rotten with depravity, and being "the sores of the body politic," have originated and still perpetuate these fashions, and bad habits, and wrong arrangements to which we have alluded, as so destructive of the lives, and health, and virtue of mankind. They create most of those artificial wants by which so much of man's existence is both consumed and cut off. They engender and inflame that speculating spirit which causes our "hard times," besides confining multitudes to the counting-house and the parlour, and preventing that exercise which is indispensable to health, virtue, happiness, and long life.

Let but our cities and villages be emptied out upon the country; let our land be better tilled;\* let our politicians and many of our public officers go to work; let every man labour, and thus improve his motive temperament; but let none overdo; let every man cultivate his mind; let the fashions be buried, and nature studied, especially *human* nature as developed by phrenology and physiology, and man's happiness would be augmented a thousand fold, his diseases and sufferings diminished ten thousand fold, and our world, now a bedlam, would become the garden of Eden. In creating a being every way so noble and godlike as man is, in adapting to his use and happiness so perfect a world as this, and in subjecting him to the operation of a system of

\* The following amount of produce was raised on thirty-eight acres of originally poor land by Jonathan Jenkins of Camden, Delaware, in 1837, namely two hundred bushels of wheat, three hundred and twenty-five of corn, two hundred and fifty of oats, one hundred and fifty of potatoes, and forty of turnips, besides thirty-five tons of hay, pasturing four cows, and fattening one thousand pounds of beef. Query. How many persons would this sustain one year? It is a sin against Heaven to see so much land uncultivated, and so much more but poorly tilled, especially when its cultivation would do our citizens so much good.



laws, mental and physical, the most perfect imaginable, the Deity has done his part. He now allows men to obey these laws, and be perfectly happy, or to violate them, and thus to bring down their painful penalty upon his own head—to cut his own throat if he pleases, but if he does, he is compelled to die in consequence of it. Our destinies are mostly in our own hands, especially after we are old enough to choose or refuse the good or evil.

If this is called radicalism, agrarianism, loco-focoism, the real levelling principle, putting the rich and poor on an equality, be it so; *it is the order of nature*. Mankind have tried “the good (?) old way” quite long enough, and suffered quite enough thereby. That every thing as it now is, is all wrong, is fully evinced by the hard times, the bad health, the misery and vexation, and the premature death of all classes. Man *cannot* change for the worse. He *must* follow the order, and obey the laws of his nature, or take the consequences.\*

### THE PARENTAGE.

The parentage has also a powerful influence upon the manifestations of the mind. Not only are the several organs propagated from parent to child, but the particular *form of manifestation* of particular faculties is also transmitted. Thus if the large conscientiousness or benevolence of the parent is exercised in a religious channel, not only will these organs be large in the child, but they will run in a similar channel, instead of other channels. If the alimentiveness of the parent fastened upon oysters, or ardent spirits, or other kinds of food or drink, that of the child will crave the same kinds of food and drink, each organ in the child taking not only its size but also its particular *direction and form of manifestation* from those of the parents.

Having barely stated this general principle, the author leaves it, because he cannot enlarge upon nor defend it here, but is now preparing a work upon this general subject, in which will be discussed, first, the marriage relations, and the phrenological rules given for their formation, and for adapting the conduct of each to the phrenological organs of the other; and, secondly, the principles which regulate the transmission of both physical and mental qualities from parents to children through successive generations, illustrated by a vast amount of facts drawn from the history of the first settlers of this country and their descendants down to the present time, showing that the original characteristics of the parents are still stamped upon their descendants. He has now in his employ a gentleman more intimate with this class of facts, and better calculated to ferret them out, than any other man in this country. The work will be issued in the fall or winter.

One single mind can observe only a few of the vast amount of facts bearing upon this subject, which are constantly occurring in all parts of the country. The writer therefore solicits the communication of *well authenticated* facts, in reference to the relations between parents and children, and the hereditary transmission of mental or physical qualities. The names of both subject and communicator must be given in order to give authenticity to the facts, though the latter, and often both, will be omitted in the work. He solicits all who know any facts bearing on this subject, and physicians in particular, to aid in this most important task, by communicating them to him at Philadelphia, at his expense. Let all obtain the histories and characters of their ancestors from their aged parents and grand parents, and

\* The writer is still collecting and arranging the materials for his work on the evils of society as it is, and their remedy by the application of phrenological principles. See note on P. P. p. 404.



record them so that they may be used hereafter. It will be more useful than the genealogy of our horses, which is so carefully recorded.

#### THE INFLUENCES OF HABITS.

The influence of habits in modifying the manifestations of the organs is also prodigious, often changing the whole character of the man, as is the case with intemperate persons. We can advert to the influence of only a few, and to these few only very briefly.

1. EXERCISE. However splendid a head and temperament a man may possess, without a great amount of exercise, of vigorous, daily, muscular exercise, without much *hard work* he *cannot* become a great man. Scarcely a single intellectually great, or even eminent man or woman, either of this or any other age can be named, who did not lay the foundation of their greatness in hard muscular labour, and perfect the superstructure by the same means; that is, who did not work hard in their early days, and continue this labour, or at least take much vigorous, daily exercise through life. A long list of names, illustrating this point, might easily be adduced.

When I visited Washington to take the busts of our great men, I was forcibly struck with the fact that they all took a great amount of physical exercise. Speaker Polk habitually rose about daylight, and took a walk of two hours before breakfast, and frequently a ride after adjournment, and the amount of mental labour which he performs is astonishing. John Q. Adams informed me that he uniformly rose before the sun to take his exercise, and to a friend of mine he expatiated eloquently upon the benefit and delight which he experienced in bathing every suitable morning in the Potomac. "Here," said he, pointing to his bathing place, "I come whilst others are asleep, to take my morning swim. You cannot imagine how delightful it is for an old man like me to take this exercise (without which I cannot live) in the cool water, and without getting my blood heated."

Benton told me that he required his servant to spend all his strength in rubbing him at least two hours daily, with the stiffest, hardest brush he could find, besides taking much additional exercise. By these means it is that his health has even improved, in spite of his great and constant mental exertion for the twenty years *in succession* of his congressional career; and to these same means does he owe most of his prodigious influence.

Frequently, as I was going out to take my walk, have I met Webster returning from his. Many similar facts, collected not only at Washington, but connected with the history and habits of *every* distinguished man, so far as I know, establish fully the fact, that *physical exercise* is as indispensable an accompaniment of greatness as is the development of the intellectual organs. And one principal reason why so many men, having all the phrenological indications of greatness, do not distinguish themselves, is *a want of physical exercise*.

Both whilst in college, and in my professional visits to our principal colleges since my graduation, I have observed it as a uniform fact, that those students who had been brought up without having laboured, never took a high intellectual stand, except in parrot-like scholarship. They always showed a want of mental vim and pith, and the powers of tough, close, hard thinking. After they enter upon the business of life, their case is still worse. For them to rise to eminence is impossible. If I am thankful to God and my father for any thing, it is that I was made to work hard and constantly on a farm, till 18 years of age, when I began to prepare for college. I left home with only four dollars in the world, with my all upon my back, on a journey on foot of four hundred miles. I *worked my way to college, and through*

college. Instead of earning my money by teaching school, I supported myself by sawing, splitting, and carrying up the wood of my fellow-students, *three and four high flights of stairs*; improving in this way every hour, except study hours; and often portions of the night. My fellow-students laughed at me then, but *now* the boot is on the other foot. I thought it a hard row to hoe, but a rich harvest has it yielded me; and you, reader, owe to this same cause, whatever of delight, or benefit, my lectures, writings, and examinations afford you.

**DIET.** By the truly wonderful process of digestion, food and drink are converted into thought and feeling—are manufactured into mind and soul. Is it then unreasonable to suppose that different kinds of food produce different kinds of mind? Reasonable or unreasonable, it is nevertheless the *fact*. Oysters are proverbial for exciting a certain class of feelings proportionately more than other feelings, or the intellect. Other kinds of food are known to have a similar effect. Rollin, the celebrated historian, says, that in training the pugilists for the bloody arena, to whom a ferocious spirit, and great physical strength, were the chief requisites, they were fed exclusively on *raw flesh*. Will not this principle explain the ferocity of beasts of prey; the mildness of the lamb and the dove; the blood-thirsty, revengeful spirit of the savage Indian; and the mild and pacific disposition of the Chinese and Hindoo. Ardent spirits and wine excite the animal organs, located in the base of the brain, more than they do the intellectual or moral faculties. This is unquestionably the fact with every thing heating in its nature; such as condiments, flesh, tea, coffee, and high-seasoned or highly stimulating food of any kind. And it will probably be found, that animal food, by keeping the body in a highly excited, not to say feverish state, is calculated unduly to excite the animal organs, thereby withdrawing strength from the top and front of the brain, but imparting physical strength, and concentrating the energies of the system, thereby wearing it out the sooner; and also that vegetable food, by reducing the inflammation of the blood, and keeping the system cool; promotes clearness of thought, quietness of feeling, placidity of mind, and moral and elevated feeling; and develops the nervous temperament, thus producing a tendency to intellectual pursuits.

This subject opens up a vast field for observation, and nothing but *facts* can guide us to the proper results. Let observations be made, experiments instituted, and the results recorded; and a vast amount of good will flow from them. If you wish to distinguish yourself intellectually, you *must* regulate the quantity and quality of your food and drink in accordance with the established laws of physiology, or your wings of fame will be melted in the heat of animal indulgence.

**HEALTH.** In consequence of different degrees of health, the talents of the same individual often vary several hundred per cent. Upon its importance, and the means of preserving and obtaining it, and of regaining it when impaired, I cannot enlarge here. Observe the influence of disease upon the manifestations of the mind—the irritability, and sour temper, and debilitated intellect and moral feeling which often accompany it. Observe how totally changed is the dyspeptic from what he was before, and your impressions as to the influence and importance of health will be quite as distinct as by any thing that can be said here. But alas! how few retain their health thirty years. The midnight darkness, and total ignorance of the laws of life and health which pervade the community is both astonishing and heart-sickening. In this respect, man is infinitely behind the brute creation, who never

sicken, unless when caused by man. Yet man's organization is vastly the most perfect, and least liable to disease. But mankind are nearly all suicides—downright self-murderers of soul and body. They seem to be determined neither to live long, nor to enjoy life whilst they do live. A perfectly healthy man knows neither fatigue nor pain, yet men love both, and court and woo them, making them their constant attendants from the cradle to the grave. But it is right enough to allow them to choose their companions. Let them have them, but do not blame the world in which you live for the result of this choice. If you wish either to enjoy life or to exercise your minds, you *must* keep your health.

MEDICINES. The brains of thousands of men, and tens of thousands of children have been debilitated, and their minds clouded with a thick mist, and in many cases, totally darkened by those powerful, life-killing drugs, employed as healing agents. How many mothers, in order to make their little ones sleep, have blunted their moral sensibilities, and rendered their intellects obtuse, by dosing them with laudanum, "Godfrey's cordial," and other medicines. If men would observe the laws of life and health, they would never require medicine, and in most cases where they take it they would do better without it, if they would begin in season to practise abstinence, and not carelessly and ignorantly augment the disease. And if our physicians, instead of confining themselves to the *cure* of diseases, would lecture and inform the people how to *preserve* their health, though they might make less money, they would save suffering humanity a vast amount of misery and premature death. "An ounce of prevention is worth a pound of cure."

But, owing to the bad organization of society alluded to in the close of the chapter on temperaments, men have no *time* to attend to their health in consequence of which the violated laws of nature *compel* them to find time to be sick, and to *die* sooner than they otherwise would.

EDUCATION. For remarks upon the influence of education in modifying the direction of the faculties, see P. P. p. 40; and for remarks upon its influence in changing the relative size of the organs and power of the faculties, see a chapter on the utility of phrenology, appended to the last edition of P. P. pp. 421, and also to this work.

For the effects of the *combined* action of the faculties, which constitute by far the most important portion of phrenology, or, rather, its very *essence*, and without a knowledge of which no correct estimate of character can be formed, the reader is referred to "Phrenology Proved," &c., the main design of which is to present this hitherto neglected, but all-important, feature of this subject.

A description of the organs in this isolated state, furnishes so lame and imperfect a view of the character, that unless those who have their heads examined upon this chart, make the references here indicated to P. P., and there read those combinations that apply to them, they need not expect a correct or satisfactory description. But decidedly the best method of recording the descriptions is to have them *written* out by the examiner.

The succeeding descriptions, and also those referred to in "Phrenology Proved," &c., are predicated on the supposition that the brain is full or large in size—the organization sound—health fair or good—activity full or great; and that the faculties have not been *mis-directed*.

We have already encroached largely upon the space allotted to the analysis of the faculties, and must therefore close this department of our subject, reserving additional remarks for another place.

**PHYSIOGNOMY AS CONNECTED WITH PHRENOLOGY.** That there is some truth in some of the leading doctrines of physiognomy, and that the features and general expression of the countenance do furnish some index of character and talent, is a generally admitted fact, yet in its details, and as a system, it cannot be relied upon. As far as it is true, there exist relations of *cause and effect* between its signs and phenomena, yet none maintain that a long or prominent nose *causes* superior talent, or that the talents give shape to the nose, and so of its other signs. Instead of a given shape of the features causing or being caused by the disposition or talents, *both* are the product of the temperament and organization. A sharp nose is said to indicate a scold, because when the nose is sharp, the teeth, bones, voice, phrenological organs, feelings, perceptions, every thing about them, including the temper, are also sharp, the whole man, mind and body, being constructed upon the angular principle, which gives rise to great mental as well as physical activity, and to intense feelings. It is a law of the animal economy that every part of every individual should be proportionate to every other, and correspond with it. Thus the length of every bone is in proportion to that of every other, so that from the length of any one of them we can ascertain that of every other, and also the height of the person. Long arms are never found with short legs, but if the person is stout and square built, the phrenological organs will be short and broad, and the head wide instead of high. In tall persons the organs are all long, and the head higher and thinner. If there is a great amount of bone in the limbs, the skull also will be thick. If the person is small boned, his skull is thin, the system maintaining uniformity of construction throughout.

Again, the qualities of the *mind* correspond with the build of the body. If the latter is beautifully formed, well proportioned, handsome, &c., not only will its motions be easy and graceful, but the feelings will be exquisite, the mind well balanced, and a beauty, perfection, taste, refinement, elegance, and good sense will characterize every thing he says or does. But if the body is coarse, the build strongly marked or peculiar, the features striking or prominent, and countenance unusual, the mind will also be eccentric, the remarks new and striking, and as homely as the body, and the character odd, differing from the common run of people. Webster is a Webster in his walk, looks, and features as well as in his speeches, both mind and body being cast in the same mould. This accounts for the fact that men great in a particular line generally have a remarkable build, walk, countenance, manner of thinking, expression, and action. Energetic men have a rapid, energetic, decided walk, whereas the exquisite dandy, without brain, without sense, and with all his mind upon his back, will have a soft effeminate manner of speaking and acting, a mincing, affected, artificial walk, as though he was stepping on eggs, and so of the other mental qualities.

**THE NATURAL LANGUAGE OF THE ORGANS.** Nearly related to this subject will be found that of the *natural language* of the organs, or the position into which the organs, when active, throw the head and body, which, besides furnishing strong evidence that phrenology is true to nature, and forms a part of it, is really amusing when properly presented. The principle is this: every organ, when active, throws the head into a line with itself, and so happens that in every instance the position of the head produced by the activity of any organ, is perfectly expressive of the state of mind imparted by the faculty. Thus active causality projects the upper portion of the forehead, and deep thinkers, like Franklin and Webster, always hold their heads in this way. This subject will hereafter be carried out and illustrated by cuts.



## SIZE OF THE BRAIN.

In our descriptions of the temperaments, much more reference should perhaps have been made to the influence of the different sizes of the brain, in combination with the different temperaments and degrees of activity ; but instead of confusing the mind of the reader or amateur by mingling the two together, it was thought best to make the general remark here that in these and many similar cases, he is left to make the allowances in his own mind, because descriptions cannot be made sufficiently minute to reach them. Having the principal landmarks before him, he is left to fill up the intermediate spaces by compounding the influences of the two in proportion as each is found in the heads of those examined.

The writer values measurements less than most phrenologists do, because, 1., when one is tall, his organs are long and slim, but when he is short and thick set, they will be short and broad ; see chapter on physiognomy ; and, 2., the practised eye and fingers discover elevations and depressions too minute for any measure to reach, and also estimate both proportionate and absolute size here, as in various mechanical operations, in making little glass birds, toys, &c., far more accurately than any instruments. The most valuable measures are, 1., the circumference, 2., from ear to ear over firmness, which measures force ; 3., do. around comparison, and also individuality.

I. THE SIZE OF THE BRAIN, other conditions being equal, is found to be the measure of the *aggregate* amount of the mental power ; and the relative size of the several *organs* of an individual, indicates the proportional strength and energy of his corresponding *faculties*.

It should, however, be remembered, that the *amount* of one's mental power, depends even more upon these "*other conditions*," such as his organization, or the vigour of his constitution, the condition of his nutritive organs, the state of his health, his temperament, the amount of excitement under which his various faculties act, his education, habits, diet, &c., than upon the *size* of his brain alone. Accordingly, in consequence of different degrees of health, rest, fatigue, excitement, &c., the manifested *quantity* or *amount* of a man's mental power, will vary twenty, forty, and even eighty per cent., whilst the *kind* or *quality* will differ little if any. Hence, both in proving phrenology, and also in applying its principles, the province of the phrenologist is to point out the *character* or *kind* of talents and mental power, rather than their precise *amount* ; and yet, if he is informed as to these "*other conditions*," (and it is not only his *right* to know them, but preposterous in him to pronounce without such knowledge,) he can ascertain very nearly the *amount*, as well as the kind, of intellect and feeling.

AVERAGE.—One having an average-sized brain, with activity only *average*, will discover only an ordinary amount of intellect ; be inadequate to any important undertaking ; yet, in a small sphere, or one that requires only a mechanical routine of business, may do well : with activity *great* or *very great*, and the organs of the propelling powers and of practical intellect, large or very large, is capable of doing a fair business, and may pass for a man of some talent, yet he will not be original nor profound ; will be quick of perception ; have a good practical understanding ; will do well in his sphere, yet never manifest any traces of greatness, and out of his sphere, be common-place : with *moderate* or *small* activity, will hardly have common sense.

FULL.—One having a full-sized brain, with activity *great* or *very great*, and the organs of practical intellect and of the propelling powers, large or



very large, although he will not possess *greatness* of intellect, nor a deep, strong mind, will be very clever; have considerable talent, and that so distributed that it will show to be *more* than it really is; is capable of being a good scholar, doing a fine business, and, with advantages and application, of distinguishing himself somewhat, yet he is inadequate to a great undertaking; cannot sway an extensive influence, nor be really great: with activity *full or average*, will do only tolerably well, and manifest only a common share of talents: with activity *moderate or small*, will neither be nor do much worthy of notice: c. 15. 43.

**LARGE.**—One having a large-sized brain, with activity *average*, will possess considerable energy of intellect and feeling, yet seldom manifest it unless it is brought out by some powerful stimulus, and will be rather too indolent to exert, especially his *intellect*: with activity *full*, will be endowed with an uncommon amount of the mental power, and be capable of doing a great deal, yet require considerable to awaken him to that vigorous effort of mind of which he is capable; if his powers are not called out by circumstances, and his organs of practical intellect are only average or full, he may pass through life without attracting notice, or manifesting more than an ordinary share of talents: but if the perceptive faculties are strong or very strong, and his natural powers put in vigorous requisition, he will manifest a vigour and energy of intellect and feeling quite above mediocrity; be adequate to undertakings which demand originality of mind and force of character, yet, after all, be rather indolent (c. 18): with activity *great or very great*, will combine great *power* of mind with great activity; exercise a commanding influence over those minds with which he comes in contact; when he enjoys, will enjoy intensely, and when he suffers, suffer equally so; be susceptible of strong excitement; and, with the organs of the propelling powers, and of practical intellect, large or very large, will possess all the mental capabilities for conducting a large business; for rising to eminence, if not to pre-eminence; and discover great force of character and power of intellect and feeling: with activity *moderate*, when powerfully excited, will evince considerable energy of intellect and feeling, yet be too indolent and too sluggish to do much lack clearness and force of idea, and intenseness of feeling; unless literally driven to it, will not be likely to be much or do much, and yet actually possess more vigour of mind, and energy of feeling, than he will manifest; with activity 1, or 2, will border upon idiocy.

**VERY LARGE.**—One having a very large head, with activity *average or full*, on great occasions, or when his powers are thoroughly roused, will be truly great; but upon ordinary occasions, will seldom manifest any remarkable amount of mind or feeling, and perhaps pass through life with the credit of being a person of good natural abilities and judgments, yet nothing more: with activity *great*, strength, and the intellectual organs the same, will be a natural genius; endowed with very superior powers of mind and vigour of intellect; and, even though deprived of the advantages of education, his natural talents will surmount all obstacles, and make him truly talented (c. 7): with activity *very great*, and the organs of practical intellect and of the propelling powers large or very large, will possess the first order of natural abilities; manifest a clearness and force of intellect which will astonish the world, and a power of feeling which will carry all before him; and, with proper cultivation, enable him to become a bright star in the firmament of intellectual greatness, upon which coming ages

may gaze with delight and astonishment. His mental enjoyment will be most exquisite, and his sufferings equally excruciating : c. 5. 6. 40. 41.

**MODERATE.**—One with a head of only moderate size, combined with *great or very great activity*, and the organs of the propelling powers and of practical intellect, will possess a tolerable share of intellect, yet appear to possess much more than he does ; with others to plan for and direct him, will perhaps execute to advantage, yet be unable to do much alone ; will have a very active mind, and be quick of perception, yet, after all, have a contracted intellect (c. 10. 26) ; possess only a small mental calibre, and lack momentum both of mind and character : with activity only *average or fair*, will have but a moderate *amount* of intellect, and even this scanty allowance will be too sluggish for action, so that he will neither suffer nor enjoy much : with activity *moderate or small*, be an *idiot*.

**SMALL OR VERY SMALL.**—One with a small or very small head, no matter what may be the activity of his mind, will be incapable of intellectual effort ; of comprehending even easy subjects ; or of experiencing much pain or pleasure ; in short, will be a natural fool : c. 28. 29.

**II. THE STRENGTH OF THE SYSTEM**, including the brain, or what is the same thing, upon the *perfection or imperfection of the organization*. Probably no phrenological condition is so necessary for the manifestation of mind, as a strong, compact constitution, and energetick physical powers. Even after a violation of the laws of the organization has brought on disease, a naturally vigorous constitution often retains no small share of its former elasticity and energy, and imparts the same qualities to the mental operations (c. 5. 6. 7. 12. 15. 18. 40. 41. 43) ; but, in proportion as this is defective, weakness and imbecility of mind will ensue.

**III. THE DEGREE OF ACTIVITY.**—In judging of the manifestations of the mind, the *activity* of the brain is a consideration quite as important as its size. Whilst size gives power or momentum of intellect and feeling, activity imparts quickness, intensity, willingness, and even a restless desire, to act, which go far to produce efficiency of mind, with accompanying effort and action. Under the head of size, however, the effects of the different degrees of *activity* were presented, and need not to be repeated here.

**IV. UPON THE EXCITABILITY.**—Sharp, or pointed and prominent organs, always accompany a nervous and very excitable temperament ; moderate or average sized head ; sharp teeth and pointed bones ; sprightliness of mind and body, &c.

**POINTED OR VERY POINTED.**—One with a head uneven, or very uneven, peculiar in shape, and having a great many protuberances and depressions, or hills and valleys on it, has an equally peculiar, eccentric *sui-generis* character ; presents many strong and weak points of mind and character ; is too much the sport of circumstances ; lacks uniformity and consistency of character, opinion, and conduct ; is likely to be driven back and forth by strong excitements and counter-excitements, and thus to have a rough voyage through life ; to experience many remarkable incidents, hair-breadth escapes, &c. ; in short, to do and say many singular things.

**MODERATELY SMOOTH.**—One with a round even head, is likely to manifest uniformity and consistency of character ; to have good sense and judgment ; to have few excesses or deficiencies ; and, like the poet's good man, "*holds the even tenour of his way*," passing smoothly through life.

## ANALYSIS AND CLASSIFICATION OF THE FACULTIES.

**AMATIVENESS**:—*Reciprocal Attachment and Love of the Sexes as such; with Adhesiveness, Connubial Love, and the Marriage Relations.*

**ADAPTATION.** To prevent the extinction of our race, some provision for its continuance became necessary. Propagation and death are arrangements necessarily connected with man's earthly existence. The former has its counterpart in this faculty.

It creates all those relations and reciprocal feelings existing between the sexes as such, and results in marriage and offspring. It originates those reciprocal kind offices and tender feelings which each sex manifests towards the other, refining and elevating each, promoting gentility and politeness, and greatly augmenting social happiness. So far from being gross or exceptionable, its proper exercise is pure, and chaste, and even desirable. The son who loves and obeys his mother, is always tender and faithful to his wife, and the endearing recollections of his mother and loved one, are his most powerful incentives to virtue, study, &c., as well as restraints upon his vicious inclinations. The mother dotes upon her sons, and the father upon his daughters. All this class of feelings and phenomena originates in this faculty. In cities it is larger than in the country, because so constantly excited by caresses bestowed even upon children by the opposite sex, but being already too strong, it should be excited as little as possible.

**AVERAGE.** One having this organ *average*, will treat the other sex tenderly, and enjoy their society, yet not be enchanted with it, nor allow it to divert him from graver pursuits; will find this feeling more active, intense and excitable, than powerful and enduring, and be capable of experiencing much connubial love; yet its amount and qualities will be determined by his temperament and combinations. If adhesiveness, conscientiousness and ideality are large, and activity great, his love will be tender and intense, yet pure and chaste; partake more of elevated friendship than animal feeling, and be refined and virtuous; he will have more friends than lovers among the opposite sex; be disgusted with vulgarity in them; in case his love is well placed, will enjoy the marriage relations much, and with the moral and intellectual organs also large, and the mental temperament predominant, can love the refined and intellectual only; but if ideality is moderate or small, will disregard merely personal beauty, and choose a useful companion: with cautiousness very large, will mature his love slowly, hesitate much, and perhaps, make no choice at all: with cautiousness and secretiveness large or very large, will express less love than he feels, and that equivocally and by piecemeal, and even then not until his loved one is fully committed: with conscientiousness and approbateness large or very large, can love *only* one whose morals are pure and unblemished, and will value the virtue and moral purity of the other sex as the pearl of greatest price, being particularly disgusted with *this species* of immorality: with cautiousness, conscientiousness, approbateness, and veneration large or very large, and self-esteem moderate or small, will be very bashful in the society of the opposite sex, and of both sexes, yet enjoy the company of a few of the former much: with adhesiveness and benevolence large or very large, and ideality and approbateness moderate or small, will be really kind and affectionate towards the other sex, yet not polite, or refined, or urbane, or merely nominally attentive, &c.

**FULL.** One having amativeness *full*, will experience the same feelings in kind, but in a still greater degree of activity and power, with those described under amativeness average, due allowance being made for its increased power, but if his activity and excitability are both great, he will

read his description under amativeness large, by selecting those combinations that apply to himself.

**LARGE.** One who has amativeness *large*, will be alive to the *personal* charms and accomplishments of the other sex; a great admirer of their beauty of form, elegance of manners, &c.; on account of the reciprocal influence of this faculty, can easily ingratiate himself into their good will, become acquainted, exert an influence with them, and kindle in them the passion of love, or, at best, create a favourable impression, even if in some respects disagreeable; has his warmest friends among the other sex, and when this feeling is strongly excited, finds its restraint extremely difficult. He should marry young, and his first love, if possible, especially if concitiveness is large, because this feeling will be too powerful to be trifled with or easily diverted, and hard to govern. With adhesiveness also large, he will mingle pure friendship with devoted love; "cannot flourish alone," but will be inclined to love and marry young, and be susceptible of ardent and intense connubial attachment; will invest the object of it with almost superhuman purity and perfection; magnify their personal charms and their moral and intellectual qualities, and overlook defects in either; be delighted in their company, but unhappy when deprived of it; fully unboresome every feeling, communicating and sharing every pain and pleasure, and having the whole current of the other faculties enlisted in their behalf: with ideality large or very large, and the mental apparatus predominant, will experience a fervour, elevation, intensity, and ecstasy of love, which will render it wellnigh romantic, especially the *first* love; fasten upon mental and moral, more than personal charms, or rather blending the two; can fall in love only with one who combines beauty of person with refinement, genteel manners, and great delicacy of feeling; be easily disgusted with what is coarse, vulgar, improper, or not in good taste, in the person, dress, manners, expressions, &c., of the other sex, but equally pleased with the opposite qualities; express his love in a refined, delicate, and acceptable manner; be rather sentimental, fond of love tales, romances, sentimental poetry, &c. but if ideality be moderate or small, and the motive temperament predominant, will be the reverse; with philoprogenitiveness also large, will be eminently qualified to enjoy the domestic relations of companion and parent, and take his chief delight in the bosom of his family, seldom straying from home unless compelled to; and with inhabitiveness also large, will travel half the night to be at home the balance, and sleep poorly anywhere else: with firmness and conscientiousness large or very large, will be faithful and constant in his love, keeping the marriage relations inviolate, and regarding them as the most sacred feelings belonging to our nature; with combativeness large, will protect the object of his love with great spirit, resenting forcibly any indignity or scandal offered to their person or character: with adhesiveness and alimentiveness large, will doubly enjoy the meal taken with his family or loved one: with adhesiveness and approbateness large or very large, will praise them, like to hear them praised, and to be commended by them, and cut to the heart by their reproaches; and if self-esteem is only moderate or small, and ideality large, too ready to follow the fashions demanded by the other sex, (a combination too common in women,) and too fearful lest they should incur their censure: with secretiveness and cautiousness large or very large, will feel much more affection than express, affecting comparative indifference, especially at first, and until the other side is fully committed, and perhaps not bring matters to a crisis till it is too late; but with secretiveness moderate, will throw wide open the portals



of his heart, showing in his eye, his looks, and actions, all the love he feels: with adhesiveness, self-esteem, and firmness large or very large, though his love may be powerful, he will not allow it to subdue him, nor humble himself to gratify it, and bear its interruption with fortitude: but with self-esteem moderate or small, will break down sooner under blighted love. with a moderate or average sized head and causality, the vital mental temperament predominant, and adhesiveness, approbation, and ideality large or very large, will prefer the company of the beautiful, accomplished, fashionable, dressy, gay, and superficial of the other sex, and love to talk small talk with them: with the moral organs predominant, will choose the virtuous, devout and religious: with the intellectual organs large or very large, can love only those who are intellectual, sensible, and literary, and almost adore them, but is disgusted with the opposite class: with the vital temperament predominant, ideality large or very large, causality only average, and conscientiousness moderate or small, will be less particular as to their morals than their personal charms, and if concentrateness is small, will love the pretty face and figure best that he sees last, and have an attachment by no means exclusive, courting many, rather than being satisfied with individual attachment, and being strongly inclined to the animal gratification of this faculty; and with large language, individuality, eventuality, and mirthfulness added, will take great delight in joking with and about the opposite sex; often be indelicate in his allusions; fond of hearing and relating obscene anecdotes about them, and of vulgar prints; and with large tune added, of singing love songs of an objectionable character, if not prone to revelry and profligacy, and extremely liable to pervert this faculty. with adhesiveness and conscientiousness only moderate or average, and acquisitiveness large, or very large, will marry quite as much for money or animal gratification, as for connubial love, especially if his first attachment has been interrupted: with an active temperament and large firmness, conscientiousness, and cautiousness, will experience powerful temptations, yet resist them; but with only moderate secretiveness and conscientiousness, and cautiousness only full, will hardly be a Joseph, and should never trust to his resolute on; but if conscientiousness and approbation are large, in case he does yield, he will suffer the deepest shame, remorse, and penitence.

THE reverse of any of these combinations will produce opposite qualities.

**VERY LARGE.** One having this organ *very large* experiences its power and intensity to an almost ungovernable extent; is even passionately fond of the other sex; should by all means be married; will place the highest estimate upon them, and experience the feelings described under amateness large, and under those combinations which exist in his head, in a still higher degree of intensity and power, so that, making due allowances for the increase of this feeling, he will read his character in this respect under this organ large, selecting those combinations which are found in his head.

**MODERATE,** will be rather deficient, though not palpably so, in love and attentions to the opposite sex; with adhesiveness large, have more platonic affection and pure friendship than animal feeling; with activity great, more ardour and excitability of this feeling than power, and be disgusted with vulgarity. This combination predominates in women.

**SMALL,** feels little connubial or sexual love, or desire to marry; is less polite and interesting, and more cold, coy, distant, reserved, &c., than one with this organ large, and the reverse of his description: p 59, c. 29. 31.

**VERY SMALL,** is passively continent, never experiencing this feeling: p. 60



**PHILOPROGENITIVENESS:** *Parental love; attachment to one's own offspring; love of children generally, of pets, animals, &c.*

‘To rear the tender thought, to teach the young idea how to shoot.’

**ADAPTATION.** For aught we know, man, like the fabled Minerva from the brain of Jupiter, might have been brought forth in the full possession of all his faculties both physical and mental, capable, from the first moment of his earthly existence, of taking care of himself and supplying his every want. But the *fact* is otherwise. He enters the world in a condition utterly helpless, and, but for the greatest parental care and anxiety, every infant child must inevitably perish, and our race soon become extinct. To this arrangement or state of things, philoprogenitiveness is adapted, nor can any other clement of man's nature accomplish the end attained by this faculty. The infant cannot be regarded as a *friend*, and therefore adhesiveness cannot be exercised upon it. Causality might devise the means requisite for its relief but would not lift a finger towards executing them; benevolence might do something, yet it would be far too little for their physical salvation or their mental and moral culture. How often do we find persons very benevolent to adults, but cruel to children. These vexatious and expensive little creatures are far more likely to array combativeness and destructiveness and acquisitiveness against them than benevolence or any other faculty in their favour: so that if parents had no faculty adapted exclusively to the nursing and training of offspring, their burden would be too intolerable to be submitted to, whereas this faculty renders them the dearest of all objects to parents, their richest treasure, their greatest delight, and an object for which they live and labour and suffer more than for any other, casting into the shade all the toil and trouble and expense which they cause, and lacerating the parent's heart with the bitterest of pangs when death or space tears the parent and child asunder.

The numberless attentions demanded by the helpless condition of children, require a much more vigorous action of the other faculties in their favour than is demanded in reference to adults. Without the influence of philoprogenitiveness, the scales would be turned *against* them, whereas now, by exciting combativeness and cautiousness in their defence and protection; by awakening causality to plan and benevolence to execute ways and means for their relief; by stimulating acquisitiveness to accumulate the means of educating and adorning them, it sets all the other faculties at work in their behalf.

Moreover, the duties and relations of the mother to her offspring require a much greater endowment of this faculty in her than in the father, and accordingly, we find much larger philoprogenitiveness in the female head than in the male. This adaptation of the organ in woman to the far greater power of the passion, and of both to the far greater demand made upon her by her offspring, is certainly an important evidence of the truth of phrenology.

**AVERAGE.** One having philoprogenitiveness average, will take considerable interest in children, especially when they begin to walk and prattle, and if a parent, exert himself strenuously to provide for them; place a high but reasonable value upon them; be sufficiently tender of them, yet not foolishly fond or indulgent; be pleased with good children, yet not bear much from those that are troublesome; and whilst he will value his own children highly, and bear considerably from them, he will not care much about those of others or bear much from them.

One having philoprogenitiveness average, with adhesiveness *large* or very large, will not manifest great fondness for *infants*, yet when his own children are capable of being made companions and friends, will prize them highly : with combativeness and destructiveness larger than philoprogenitiveness, though tolerably fond of good children, will not bear with their mischief or childish whims, or their noise, and hence often scold if not punish them : with well developed intellectual organs, will labour for their intellectual improvement, and give them good advantages for education : with the moral organs large, will seek their moral and religious improvement, and watch their moral conduct : with adhesiveness, benevolence, firmness, conscientiousness, and the reasoning organs large or very large, combativeness and self-esteem at least full, will like children well, yet be far from spoiling them by over indulgence, and generally secure their obedience, yet not treat them with severity : with very large conscientiousness, will not make sufficient allowance for their childishness, but censure their little thoughtless mischief as though it were a premeditated wrong, &c.

**FULL.** The descriptions and combinations under philoprogenitiveness full will be found under this organ average, the reader making due allowance for the increased influence of philoprogenitiveness, and will be a medium between those of this organ average and large.

**LARGE.** One having philoprogenitiveness *large*, if a parent, takes a deep and lively interest in his children ; enjoys their company and childish sports, and perhaps often mingles with them ; easily gains their good will by paying them little attentions, and is thus the better qualified to govern and educate them ; values his children above all price ; cheerfully submits to parental care and toil ; spare no pains for them ; eagerly watches around their sick bed, regrets their absence, and experiences poignant grief at their loss ; if concentrativeness be also large or very large, will pore incessantly over that loss for years, but with concentrativeness moderate or small, though he will feel their loss keenly whenever he thinks of it, will be occasionally relieved by a change of occupation or subject of feeling : with combativeness, destructiveness and self-esteem full or large, and adhesiveness, benevolence, conscientiousness, firmness and the reasoning organs large or very large, corrects his children when their own good, and not his caprice, demands it ; governs them by moral suasion mainly, and employs physical punishment only as a last resort ; is kind yet strict, fond yet not over-indulgent ; gratifies his children whenever he can do so without injuring them, but no farther, and is well qualified to discharge the duties of a parent : with the moral organs generally large or very large, regards their *moral* character and standing as of primary importance, and faithfully reproves their faults, &c. ; if a professor of religion, will interest himself in institutions calculated to improve the *morals* of children, such as Sabbath-schools, Bible classes, &c., and with large cautiousness added, will have much anxiety touching this point : with the intellectual organs large or very large, will do his utmost to cultivate their intellects, and give them every advantage in his power for acquiring knowledge, with an active temperament, say the sanguine nervous, a moderate or average size brain, and large or very large combativeness and destructiveness, and moderate or average causality, secretiveness and conscientiousness, will be by turns too indulgent and then too severe ; pet them one minute and scold or punish them the next, not overlooking their childish foibles, and, with moderate or small self-esteem added, will fail to secure their respect or obedience, and allow them to trample upon him ; with large or very large approbat. and ideal. added to this

comb nation, will be likely to educate them for show and effect rather than for usefulness; to teach them the ornamental and fashionable, to the neglect of the more substantial, branches of learning; to ornament their persons more than their minds, thus making them self-conceited fops and vain and gaudy belles, rather than useful members of society: but with a large brain, well developed moral and intellectual organs, and only average or full ideality and approbat., will seek their usefulness rather than their distinction, and give them an education more practical and substantial than ornamental: with a full or large sized brain, and well developed moral and intellectual organs, particularly large firmness, self-esteem, conscientiousness, individuality, eventuality, locality, form, language, order, calculation and comparison, will be eminently qualified for teaching school, and capable of both governing and instructing them.

This organ also fastens upon other objects of care and tenderness, such as domestic animals, particularly horses, dogs, cattle, birds, flower-pots, &c., creating in the farmer a love of rearing and feeding his live stock; in the hunter and man of leisure, a powerful attachment to his favourite horse and dog; in the unmarried lady, a love of her kitten or lap dog or bird; in the little girl, a fondness for her doll-babies, and with imitation and construct., skill in making and dressing them, &c.: combined with large or very large form, size, and ideality, this faculty admires the good points of a horse both of form and movement, and thus aids in matching and judging of horses, and with large acquisitiveness, leads to trading in them, (see acquis. large.)

**VERY LARGE.** One having philoprogenitiveness *very large*, will experience the feelings described under this organ large but in the highest degree of intensity and power; almost idolizes his children; grieves immoderately at their loss, refusing to be comforted, literally doting on and living for them; with large or very large benevolence and only moderate or small destructiveness, can never correct children or see them punished, and with only average causality, is in danger of spoiling them by petting and over-indulging them: with very large approbateness or self-esteem added, indulges parental vanity and conceit; prides himself upon *his* children, thinking them vastly smarter than those of others, and taking every opportunity to exhibit their attainments: with very large cautiousness, indulges a multitude of groundless apprehensions about them, always cautioning them, and thus likely to render the child either timid, or else disgusted with the foolish fears of the parent: with acquisitiveness moderate, makes them many presents, and is too ready to supply their every want, even though an artificial one: with large or very large moral and intellectual organs, whilst he indulges towards them indescribably tender parental fondness, will love them too well to spoil them; and love them, too, as intellectual and moral beings rather than as *merely his* children; and employ his utmost powers in cultivating the higher and nobler qualities of man's nature, contemplating them with a fondness amounting to rapture.

**MODERATE.** One having this organ moderate, is not fond enough of children to bear much from them; may love his own children, yet cares little for those of others, and cannot please or take care of them, particularly of infants, nor endure to hear them cry, or make a noise, or disturb his things, and with an active temperament and full or large combativeness, is

yet with these organs large; and combat. and destruct. only full, many do every thing necessary for their good, and never see them wronged or suffer. The combination and descriptions under philoprogenitiveness average will apply to this organ moderate, due allowance being made for the diminished influence of the feeling.

SMALL, feels little interest in even his own children, much less in those of others; is liable to treat them unkindly: p. 64. c. 26.

VERY SMALL, has no parental love; hates all children: p. 64. c. 30.

3. 4.\*ADHESIVENESS.—*Friendship; social feeling; love of society*  
AVERAGE, is quite friendly, yet will not sacrifice much for friends.

FULL, is highly social, yet not remarkably warm-hearted: p. 66. c. 16.

LARGE, is eminently social, an ardent, sincere friend; enjoys friendly society extremely; forms strong, if not hasty, attachments: p. 65. c. 11.

VERY LARGE, loves friends with indescribable tenderness and strength of feeling; will sacrifice almost every thing upon the altar of friendship; with amat. full or large, is susceptible of the most devoted conjugal love; falls in love easily: p. 65. c. 10. 14. 20. 21. 42.

MODERATE, loves friends some, yet self more; quits friends often: p. 67.

SMALL, is unsocial, cold-hearted, likes and is liked by few or none: p. 67.

VERY SMALL, is a stranger to friendly social feeling: p. 67. c. 24. 32.

4. 5. INHABITIVENESS.—*Love of home as such; attachment to the place where one has lived; unwillingness to change it; patriotism.*

AVERAGE, forms some, though not strong, local attachments: c. 8. 12.

FULL, loves home well, yet does not grieve much on leaving it: p. 69.

LARGE, soon becomes strongly attached to the place in which he lives loves home and country dearly; leaves them reluctantly; is unhappy without a home of his own: p. 68. 6. 12. 14. 15. 16. 21.

VERY LARGE, regards home as the dearest, sweetest spot on earth; feels homesick when away; dislikes changing residences; is pre-eminently patriotic; thinks of his native place with intense interest: p. 68. c. 5.

MODERATE, has some, but no great, regard for home as such: p. 69. c. 26

SMALL OR VERY SMALL, forms few local attachments; cares little where he is; makes any place home; leaves and changes residences without regret: p. 69. \*(The number according to Spurzheim.)

5. 6. CONCENTRATIVENESS.—*Unity and continuity of thought and feeling; power of entire and concentrated application to one thing*

AVERAGE, possesses this power to some, though to no great, extent.

FULL, is disposed to attend to but one thing at once, yet can turn rapidly from thing to thing; is neither disconnected nor prolix: p. 71. c. 15

LARGE, is able and inclined to apply his mind to one, and but one, subject for the time being, till it is finished; changes his mental operations with difficulty; is often prolix: p. 72. c. 12. 42.

VERY LARGE, places his mind upon subjects slowly; cannot leave them unfinished, nor attend to but one thing at once; is very tedious; has great application, yet lacks intensity and point: p. 70.

MODERATE, loves and indulges variety and change of thought, feeling, occupation, &c.; is not confused by them; rather lacks application; has intensity, but not unity, of the mental action: p. 71. c. 16.

SMALL, craves novelty and variety; has little application; thinks and feels intensely, yet not long on any thing, jumps rapidly from premise to conclusion; fails to connect and carry out his ideas &c.: p. 71. c. 14.



VERY SMALL, is restless; satisfied only by *constant succession*. p. 72

This faculty is *sui generis*, and affects both feeling and intellect.

**SPECIES II. SELFISH PROPENSITIES.** These provide for the various *animal wants*; have reference to the necessities, desires, and gratifications of their possessor; and terminate upon his sensual interests and wants. **LARGE OR VERY LARGE**, has strong animal desires; is strongly tempted to gratify them; prone to be selfish, unless the moral sentiments are still stronger; and will take good care of number *one*: c. 8. 12. 14. 15. 16. 20. **MODERATE OR SMALL**, is not selfish enough; easily trode upon; needs to have some one to take care of him; and cannot give himself up to low-lived, sensual pleasures: c. 10. 11. 12. 41.

**A. VITATIVENESS.**—*Love of existence as such, dread of annihilation.*

**AVERAGE**, is attached to life, and fears death, yet not a great deal.

**FULL**, desires life, but not eagerly, from love of it and of pleasure: p. 74.

**LARGE**, loves, and clings tenaciously to, existence, *for its own sake*; craves immortality and dreads annihilation, even though miserable: p. 74.

**VERY LARGE**, however wretched, shrinks from, and shudders at the thought of, dying and being dead; feels that he cannot give up existence: p. 74.

**MODERATE**, loves life, yet is not *very* anxious about living: p. 74.

**SMALL OR VERY SMALL**, heeds not life or death, existence or annihilation.

**6. 6. COMBATIVENESS.**—*Feeling of resistance, defence, opposition; boldness, willingness to encounter; courage, resentment, spirit*: p. 75.

**AVERAGE**, is pacifick, but, when driven to it, defends his rights boldly, avoids collision, strife, &c., yet, once excited, is quite forcible.

**FULL**, seldom either courts or shrinks from opposition; when roused, is quite energetick; may be quick tempered, yet is not contentious: p. 78.

**LARGE**, is resolute and courageous; spirited and efficient as an opponent; quick and intrepid in resistance; loves debate; boldly meets, if he does not court, opposition: p. 75. c. 5. 15. 8. 16.

**VERY LARGE**, is powerful in opposition; prone to dispute, attack, &c.; contrary; has violent temper; governs it with difficulty: p. 77. c. 12. 14.

**MODERATE**, avoids collision; is rather pacifick and inefficient: p. 78.

**SMALL**, has feeble resistance, temper, force, &c.; is cowardly: p. 79.

**VERY SMALL**, withstands nothing; is chickenhearted; an arrant coward.

**7. 1. DESTRUCTIVENESS.**—*Executiveness; indignation; force; severity; sternness; a destroying, pain-causing disposition*: p. 82

**AVERAGE**, has not really *deficient*, yet none too much, indignation. 19

**FULL**, can, but is loath to, cause or witness pain or death; has sufficient severity, yet requires considerable to call it out: p. 83. c. 5. 11.

**LARGE**, when excited, feels deep-toned indignation; is forcible, and disposed to subdue or destroy the *cause* of his displeasure: p. 82. c. 5. 89.

**VERY LARGE**, when provoked, is vindictive, cruel, disposed to hurt, take revenge, &c.; bitter and implacable as an enemy; *very* forcible: p. 83 c. 12. 13. 14. 15. 16. 17. 24. 25. 26. 32. 33. 35. 42.

**MODERATE**, is mild; not severe nor destructive enough; when angry, lacks power; can hardly cause or witness pain or death: p. 84. c. 10. 41.

**SMALL**, would hardly hurt one if he could, or could if he would; has so feeble anger that it is derided more than feared: p. 84. c. 21. 27.

**VERY SMALL**, is unable to cause, witness, or endure pain or death: c. 48.

**8 \* ALIMENTIVENESS.**—*Appetite for sustenance; cause of hunger*

**AVERAGE**, enjoys food well, but not very well; hence is particular: c. 41

**FULL**, has a good appetite, yet can govern it well: is not greedy: p. 87



**LARGE**, has an excellent appetite; a hearty relish for food, drink, &c.; enjoys them much; is a good liver; not dainty. p. 86. e. 5. 12. 14.

**VERY LARGE**, sets too much by the indulgence of his palate; eats with the keenest appetite; perhaps "makes a god of his belly:" p. 87. c. 18.

**MODERATE**, has not a good, nor very poor, but *rather* poor, appetite: p. 87.

**SMALL OR VERY SMALL**, is dainty, mincing, particular about food; eats with little relish; hardly cares when he eats, or whether at all: p. 88.

8. **ACQUISITIVENESS**.—*Love of acquiring and possessing PROPERTY AS SUCH; desire to save, lay up, &c.; innate feeling of MINE AND THINE, of a right to possess and dispose of things:* p. 89.

**AVERAGE**, loves money, but not greatly; can make it, but spends freely.

**FULL**, sets by property, both for itself, and what it procures, yet is not penurious; is industrious and saving, yet supplies his wants: p. 93.

**LARGE**, has a strong desire to acquire property; is frugal; saving of money; close and particular in his dealings; devoted to money-making, trading, &c.; generally gets the value of his money: p. 89. e. 5. 18.

**VERY LARGE**, makes money his *idol*; grudges it; is tempted to get it dishonestly; penurious; sordid; covetous; &c.: p. 92. c. 8. 9. 20. 26.

**MODERATE**, finds it more difficult to *keep* than make money; desires it more to supply wants than lay up; is hardly saving enough: p. 94. c. 7. 14.

**SMALL**, will generally spend what money he can get injudiciously, if not profusely; lays up little; disregards the prices of things: p. 95. c. 27. 41.

**VERY SMALL**, cannot know nor be taught the value or use of money: p. 95.

10. 7. **SECRETIVENESS**.—*Desire and ability to secrete, conceal, &c.*

**AVERAGE**, is not artful nor very frank; is generally open; *can* conceal.

**FULL**, can keep to himself what he wishes to, yet is not cunning: p. 99.

**LARGE**, seldom discloses his plans, opinions, &c.; is hard to be found out; reserved; non-committal: p. 96. e. 5. 40.

**VERY LARGE**, seldom appears what he is, or says what he means; often equivocates and deceives; is mysterious, dark, cunning, artful, given to double-dealing, eye-service, &c.: p. 98. c. 8. 9. 12. 13. 15. 16. 17, 20. 25. 26. 22. 30. 31. 33. 34. 36. 37. 38.

**MODERATE**, is quite candid and open-hearted; loves truth; dislikes concealment, underhand measures, &c.; seldom employs them: p. 100.

**SMALL**, speaks out just what he thinks; acts as he feels; does not wish to learn or tell the secrets of others, yet freely tells his own; is *too* plain spoken and candid: p. 101. e. 21. 27. 41.

**VERY SMALL**, keeps nothing back; has a transparent heart: p. 101.

**GENUS III. HUMAN, MORAL, AND RELIGIOUS SENTIMENTS:** 102

**SPECIES I. SELFISH SENTIMENTS.** In their character and objects, these faculties partake more of the *human*, and less of the *animal*, than do the selfish *propensities*, and although they terminate upon *self*, yet they have no inconsiderable influence upon the *moral* character: p. 47. 103. e. 2.

**AVERAGE OR FULL**, has a respectable, though not great, regard for his *character*, and desire to do something worthy of *himself*: e. 21. 10. 11.

**LARGE OR VERY LARGE**, thinks much of and about himself; has a great amount of *character* of some kind: p. 51. e. 5. 6. 12. 14. 15. 16. 18. 40.

**MODERATE, SMALL, OR VERY SMALL**, has too little pride and weight of character and ambition to give manliness and efficiency: e. 20. 26.

11. 10. **CAUTIOUSNESS**.—*Carefulness; provision against danger*

**AVERAGE**, has some caution, yet hardly enough for success e. 41.

**FULL**, has prudence and forethought, yet not too much: p. 105. c. 40.

**LARGE**, is always watchful; on the look-out; careful; anxious; solicitous; provident against real and imaginary danger, &c.: p. 104. c. 5. 6. 15

**VERY LARGE**, hesitates too much; suffers greatly from *groundless* fears; is timid, easily frightened, &c.: p. 105. c. 12. 13. 16. 17. 21. 26. 27. 31.

**MODERATE**, is rather imprudent, hence unlucky; liable to misfortunes caused by carelessness; plans too imperfectly for action: p. 106.

**SMALL**, acts impromptu; disregards consequences; fears nothing; is imprudent; luckless, often in hot water: p. 106.

**VERY SMALL**, is reckless, destitute of fear and forethought: p. 107.

**CIRCUMSPECTION**. *Propriety; discreetness of expression and conduct*

**AVERAGE OR FULL**, has some, though none too much, discretion and propriety of expression and conduct; sometimes speaks inconsiderately.

**LARGE OR VERY LARGE**, weighs well what he says and does; has a nice sense of propriety; thinks twice before he speaks once.

**MODERATE OR SMALL**, does and says indiscreet things: unascertained

12. 11. **APPROBATIVENESS**.—*Sense of honour, regard for character; ambition; love of popularity, fame, distinction, &c.*: p. 107.

**AVERAGE**, enjoys approbation, yet will not *sacrifice* much to obtain it.

**FULL**, desires and seeks popularity and feels censure, yet will neither deny nor trouble himself much to secure or avoid either: p. 110.

**LARGE**, sets every thing by *character, honour, &c.*; is keenly alive to the frowns and smiles of public opinion, praise, &c.; tries to show off to good advantage; is affable, ambitious, apt to praise himself: p. 108

**VERY LARGE**, regards his *honour and character* as the *apple of his eye*; is even *morbidly* sensitive to praise and censure; over fond of praise, often feels ashamed, &c.; *extremely* polite, ceremonious, &c.: p. 110.

**MODERATE**, feels reproach some, yet is little affected by popularity or unpopularity; may gather the flowers of applause that are strewn in his path, yet will not deviate from it to collect them: p. 112.

**SMALL**, cares little for popular frowns or favours; feels little shame; disregards and despises fashions, etiquette, &c.; is not polite: p. 112.

**VERY SMALL**, cares nothing for popular favour or censure.

13. **SELF-ESTEEM**. *Self-respect; high-toned, manly feeling; innate love of personal liberty, independent, &c.; pride of character*: p. 113.

**AVERAGE**, respects himself, yet is not haughty: c. 21. 41.

**FULL**, has much self-respect; pride of character; independence: p. 116.

**LARGE**, is high-minded, independent, self-confident, dignified, his own master; aspires to *be and do* something worthy of himself; assumes responsibilities; does few *little* things: p. 114. c. 5. 6.

**VERY LARGE**, has unbounded self-confidence; endures no restraint; takes no advice; is rather haughty, imperious, &c.; p. 116. c. 8. 14. 15. 16.

**MODERATE**, has some self-respect, and manly feeling, yet too little to give ease, dignity, *weight* of character, &c.; is too trifling: p. 116. c. 26

**SMALL**, feels too unworthy; says and does *trifling* things; puts himself on a par; is not looked up to; undervalues himself: p. 117. c. 11.

**VERY SMALL**, is servile, low-minded: destitute of self-respect: p. 117

14. 5. **FIRMNESS**.—*Decision, stability, fixedness of character, &c.* 119.

**AVERAGE**, has some decision, yet too little for general success: c. 10. 20

**FULL**, has perseverance enough for ordinary occasions, yet too little for *great* enterprises; is neither fickle nor stubborn: p. 121. c. 21. 27.

**LARGE**, may be fully relied on; is set in his own way; hard to be convinced or changed at all; holds on long and hard: p. 119. c. 6.

**VERY LARGE**, is wilful ; and so tenacious and unchangeable of opinion, purpose, &c., that he seldom gives up any thing : p. 120. c. 5. 8. 12. 14. 15. 16. 17.

**MODERATE**, gives over too soon ; changes too often and too easily ; thus fails to effect what greater firmness would do : p. 122. c. 11. 26.

**SMALL OR VERY SMALL**, lacks perseverance ; is too changeable and vacillating to effect much, or be relied upon : p. 122.

**SPECIES II. MORAL AND RELIGIOUS SENTIMENTS.** These render man a moral, accountable, and religious being ; humanize, adorn, and elevate his nature ; connect him with the *moral* government of God, create the higher and nobler sentiments of our nature ; and are the origin of goodness, virtue, moral principle and purity, &c. : p. 48. 123. c. 2.

**AVERAGE OR FULL**, has moral feeling and principle, yet too little to withstand large or very large propensities : c. 8. 15. 21.

**LARGE OR VERY LARGE**, is morally inclined ; sentimental ; thinks and feels much on moral and religious subjects, &c. : p. 52. c. 5. 6. 7. 11. 41.

**MODERATE, SMALL, OR VERY SMALL**, has not strong moral or religious feelings ; lets his larger faculties rule him : p. 52. c. 14. 17. 20. 26. 42.

**15. 16. CONSCIENTIOUSNESS.**—*Innate feeling of duty, accountability, justice, right, &c. ; moral principle ; love of truth* : p. 124.

**AVERAGE**, has right intentions, but their influence is limited : c. 15.

**FULL**, strives to do right, yet sometimes yields to temptation ; resists besetting sins, but may be overcome, and then feels remorse : p. 130. c. 27.

**LARGE**, is honest ; faithful ; upright at heart ; moral in feeling ; grateful ; penitent ; *means* well ; consults *duty* before expediency ; loves and means to speak the truth ; cannot tolerate wrong : p. 126. c. 13. 25. 11.

**VERY LARGE**, is *scrupulously* exact in matters of right ; perfectly honest in motive ; always condemning self and repenting ; very forgiving, conscientious, &c. ; makes *duty* every thing, expediency nothing : p. 129.

**MODERATE**, has considerable regard for duty *in feeling*, but less in practice ; justifies himself ; is not very penitent, grateful, or forgiving ; often temporizes with principle ; sometimes lets *interest* rule *duty* : p. 131.

**SMALL**, has few conscientious scruples ; little penitence, gratitude, regard for moral principle, justice, duty, &c. : p. 132. c. 20. 16. 17. 42.

**VERY SMALL**, neither regards nor *feels* the claims of duty or justice.

**16. 17. HOPE.**—*Anticipation ; expectation of future happiness, success, &c.*

**AVERAGE**, has some, but generally reasonable, hopes ; is seldom elated.

**FULL**, is quite sanguine, yet realizes about what he expects : p. 139.

**LARGE**, expects, attempts, and promises a great deal ; is generally sanguine, cheerful, &c. ; rises above present troubles ; though disappointed, hopes on still ; views the brightest side of prospects : p. 137. c. 5. 6. 26.

**VERY LARGE**, has unbounded hopes ; builds a world of castles in the air ; lives in the future ; has too many irons in the fire : p. 138. c. 12. 13.

**MODERATE**, expects and attempts too little ; succeeds beyond his hopes ; is prone to despond ; looks on the darker side : p. 139.

**SMALL**, is low-spirited ; easily discouraged ; fears the worst, sees many lions in his way ; magnifies evils ; lacks enterprise : p. 140. c. 17.

**VERY SMALL**, expects nothing good ; has no hope of the future : p. 140.

**17. 18. MARVELLOUSNESS.**—*Belief in the supernatural ; credulity*

**AVERAGE**, believes some, but not much, in wonders, forewarnings, &c.

**FULL**, is open to conviction; rather credulous; believes in spirits, divine providences and forewarnings, the spiritual, &c.: p. 143.

**LARGE**, believes and delights in the supernatural, in dreams, and the like; thinks many natural things supernatural: p. 142. c. 8. 12.

**VERY LARGE**, is very superstitious; regards most things with wonder.

**MODERATE**, believes but little that cannot be accounted for, yet is open to conviction; is incredulous, but listens to evidence: p. 144.

**SMALL**, is convinced only by the hardest; believes nothing till he sees facts, or *why and wherefore*, not even revelation farther than a *reason* is rendered; is prone to reject new things without examination: p. 145.

**VERY SMALL**, is skeptical; believes little else than his senses: p. 146.

18. 14. **VENERATION**.—*The feeling of worship for a Supreme Being; respect for religion and things sacred, and for superiors*: p. 147.

**AVERAGE**, may feel religious worship, yet little respect for men. 10.

**FULL**, is capable of much religious fervour and devotion, yet is not *habitually* serious; generally treats his fellow men civilly: p. 149. c. 11. 42.

**LARGE**, loves to adore and worship God, especially through his works; treats equals with respect, and superiors with deference: p. 148. c. 6.

**VERY LARGE**, is eminent, if not pre-eminent, for piety, heart-felt devotion, religious fervour, seriousness, love of divine things, &c.: p. 149. c. 5. 12. 15. 16. 26. 41.

**MODERATE**, disregards religious creeds, forms of worship, &c.; places religion in other things; is not serious nor respectful: p. 150. c. 21.

**SMALL**, feels little religious worship, reverence, respect, &c.: p. 150

**VERY SMALL**, seldom, if ever, adores God; is almost incapable of it.

19. 13. **BENEVOLENCE**.—*Desire to see and make sentient beings happy; willingness to sacrifice for this end; kindness; sympathy for distress*.

**AVERAGE**, has kind, fellow feeling, without much *active* benevolence.

**FULL**, has a fair share of sympathetick feeling, and some, though no great, willingness to sacrifice for others: p. 158.

**LARGE**, is kind, obliging, glad to serve others, even to his injury; feels lively sympathy for distress; does good to all: p. 155. c. 6. 7. 18. 21.

**VERY LARGE**, does all the good in his power; gladly sacrifices self upon the altar of pure benevolence; scatters happiness wherever he goes; is one of the kindest-hearted of persons: p. 157. c. 5. 10. 11. 40. 41.

**MODERATE**, has some benevolent feeling, yet too little to prompt to much self-denial; does good only when he can without cost: p. 158. c. 12. 20

**SMALL**, feels little kindness or sympathy; is almost deaf to the cries of distress; hard-hearted, selfish, &c.: p. 159. c. 8. 14. 15. 26. 42.

**VERY SMALL**, is destitute of all humanity and sympathy: p. 159. c. 24.

20. **SPECIES III. SEMI-INTELLECTUAL SENTIMENTS**. By creating a taste for the arts, improvements, polite literature, the refinements and elegancies of life, &c., these faculties greatly augment human happiness, and adorn and elevate human nature: p. 48. 159. c. 2. Large in c. 6. 11. 18.

20. 9. **CONSTRUCTIVENESS**.—*Mechanical dexterity and ingenuity; desire and ability to use tools, build, invent, employ machinery, &c.*

**AVERAGE**, has some, yet no great, relish for, and tact in, using tools.

**FULL**, has fair mechanical ingenuity, yet no great *natural* talent or desire to make things; with practice, will do well; without it, little: p. 163.

**LARGE**, shows great *natural* dexterity in using tools, executing mechanical operations, working machinery, &c.; loves them: p. 161. c. 18

- VERY LARGE**, is a *mechanick* of the first order; a true *genius*; loves it too well to leave it; shows extraordinary skill in it: p. 162. c. 7. 19.
- MODERATE**, with much practice, may use tools quite well, yet dislikes mechanical operations; owes more to art than nature: p. 162. c. 14.
- SMALL**, hates and is awkward and bungling in using tools, &c.: p. 163.
- VERY SMALL**, has no mechanical skill or desire: p. 164.
21. 19. **IDEALITY**.—*Imagination; taste; fancy; love of perfection, poetry, polite literature, oratory, the beautiful in nature and art, &c.*
- AVERAGE**, has some taste, though not enough to influence him much.
- FULL**, has refinement of feeling, expression, &c., without sickly delicacy, some love of poetry, yet not a vivid imagination: p. 168. c. 6. 7. 42.
- LARGE**, has a lively imagination; great love of poetry, eloquence, fiction, good style, the beauties of nature and art: p. 166. c. 11. 18. 41.
- VERY LARGE**, often gives reins to his erratick imagination; experiences revellings of fancy, ecstasy, rapture of feeling, enthusiasm: p. 167. c. 40.
- MODERATE**, has some, but not much, imagination; is rather plain in expression, manners, feeling, &c.; dislikes poetry, finery, &c.: p. 168. 42.
- SMALL**, lacks taste, niceness, refinement, delicacy of feeling, &c.: p. 169.
- VERY SMALL**, is destitute of the qualities ascribed to this faculty: p. 169.
- B **SUBLIMITY**.—*Conception of grandeur; sublime emotions excited by contemplating the vast, magnificent, or splendid in nature or art.*
- AVERAGE**, sometimes, but not to a great degree, experiences this feeling.
- FULL**, enjoys magnificent scenes well, yet not remarkably so.
- LARGE**, admires and enjoys mountain scenery, thunder, lightning, tempest, a vast prospect, &c., exceedingly; hence, enjoys travelling: p. 249.
- VERY LARGE**, is a passionate admirer of the wild and romantick; feels the sublimest emotions whilst contemplating the grand or awful in nature; dashing, foaming, roaring cataracts, towering mountains, peals of thunder, flashes of lightning, commotions of the elements, the starry canopy of heaven, &c.: p. 249. c. 11. 40. 41.
- MODERATE**, has some, though not at all vivid, emotions of this kind.
- SMALL**, OR **VERY SMALL**, discovers little in nature to awaken this feeling.
22. 21. **IMITATION**.—*Disposition and ability to take pattern, imitate.*
- AVERAGE**, copies some, yet too little to deserve or excite notice.
- FULL**, with effort, copies some, but not well; cannot *mimick*: p. 171.
- LARGE**, has a great propensity and ability to copy, take pattern from others, do what he sees done, &c.; needs but one showing; gesticulates much; describes and acts out well: p. 170. c. 41.
- VERY LARGE**, can *mimick*, act out, and copy almost any thing; describe, relate anecdotes, &c., to the very life; has a theatrical taste and talent; seldom speaks without gesturing: p. 171. c. 11. 40.
- MODERATE**, cannot *mimick* at all; can copy, draw, take pattern, &c., only with difficulty; describes, relates anecdote, &c., poorly: p. 171.
- SMALL**, dislikes and fails to copy, draw, do after others, &c.: p. 172.
- VERY SMALL**, has little ability to imitate or copy any thing: p. 172.
23. 20. **MIRTHFULNESS**.—*Intuitive perception of the absurd and ridiculous; a joking, fun-making, ridiculing disposition and ability.*
- AVERAGE**, perceives jokes, and relishes fun, but cannot *make* much.
- FULL**, has much mirthful feeling; makes and relishes jokes well: p. 175.
- LARGE**, has a quick, keen perception of the ludicrous; makes a great amount of fun; too much for his own good; is quick at repartee; smiles often; laughs heartily at jokes: p. 173. c. 11. 18



**VERY LARGE**, is quick and apt at turning every thing into ridicule, throws off constant sallies of wit; is too facetious, jocular, &c.: p. 175. c. 6.

**MODERATE**, has some witty ideas, yet lacks quickness in conceiving, and tact in expressing them; is generally quite sober: p. 176. c. 26.

**SMALL**, makes little fun; is slow to perceive, and still slower to turn jokes; seldom laughs; thinks it wrong to do so: p. 177.

**VERY SMALL**, has few if any witty ideas or conceptions: p. 177.

**GENUS III. INTELLECTUAL FACULTIES.** These have to do with the *physical* and the *metaphysical* world; with *things* in general, and their *qualities, relations, &c.*; with the world and its contents: p. 49. 177. c. 2.

**AVERAGE OR FULL**, has sufficient intellect to get along in the world, yet not enough to render him eminent for talents: c. 10. 15. 21. 27.

**LARGE**, is possessed of sufficient *natural* talent and *power* of intellect to enable him to take a high intellectual stand among men, yet their direction depends upon other causes: c. 18.

**VERY LARGE**, is by nature a truly *great* man; possesses the highest order of natural talents; is capable of rising to *pre-eminence*: c. 5. 6. 7. 11. 40. 41.

**MODERATE OR SMALL**, shows little talent, lacks sense: c. 8. 14. 20. 42.

**SPECIES I. THE SENSES; sensation, sight, hearing, taste, smell.** 178.

**SPECIES II.—OBSERVING AND KNOWING FACULTIES.** These bring man into direct intercourse with the *physical* world; observe *facts* of all kinds, that is, the *conditions, qualities, phenomena*, and *physical* relations of *material* things; collect and treasure up information; create the desire to see and know things, &c.: p. 50. 183. c. 2.

**AVERAGE OR FULL**, possesses fair perceptive powers: c. 6. 10. 11. 21.

**LARGE**, with advantages, knows a great deal about matters and things in general; is very quick of observation and perception; has a practical, matter-of-fact, common sense tact and talent; can show off to excellent advantage; appear to know all that he really does, and perhaps more; is capable of becoming an excellent scholar, or of acquiring and retaining knowledge with great facility, and attending to the *details* of business; and has a decidedly *practical* intellect: p. 50. c. 15. 16. 17. 18. 19. 25.

**VERY LARGE**, is *pre-eminent* for the qualities just described; seizes as if by intuition upon the properties, conditions, fitness or unfitness, value, &c., of things; has wonderful powers of observation and ability to acquire knowledge; has a natural taste and talent for examining and collecting statistics, studying natural science, &c.: p. 53. c. 5. 7. 12. 40.

**MODERATE OR SMALL**, is rather slow of observation and perception, cannot show to be what he is; acquires knowledge with difficulty, is slow in learning and doing things off-hand, &c.: p. 53.

**24. 22. INDIVIDUALITY.—Observing and individualizing power and desire; curiosity to see and know; disposition to specify, personify**

**AVERAGE**, has some, yet no great, curiosity, and desire to see things.

**FULL**, has fair observing powers, and desire to see things: p. 185. c. 6. 21.

**LARGE**, has a *great* desire to know, investigate, examine, experience, &c.; is a great observer of men and things; quick of perception; sees what is transpiring, what should be done, &c.: p. 184. c. 8. 10. 11. 14. 25.

**VERY LARGE**, has an *insatiable* desire to see and know *every thing*; *extraordinary* observing powers; is eager to witness every passing event: p. 185. c. 5. 7. 12. 13. 15. 22. 23. 40. 41. 42.

**MODERATE**, is rather deficient, yet not palpably so, in observing power and desire ; not sufficiently specific : p. 185.

**SMALL**, is slow to see things ; attends little to particulars : p. 186.

**VERY SMALL**, sees scarcely any thing ; regards things in the gross : p. 186

25. 23. **FORM.**—*Cognizance and recollection of shape, or configuration.*

**AVERAGE**, recollects forms, faces, &c., quite well, but not very well.

**FULL**, recognises persons, countenances, &c., well : p. 188. c. 9. 19.

**LARGE**, notices, and for a long time remembers, the faces, countenances, forms, looks, &c., of persons, beasts, things, &c., once seen ; knows by sight many whom he may be unable to name : p. 187. c. 6. 18. 40. 26

**VERY LARGE**, never forgets the countenance, form, &c., of persons and things seen ; easily learns to read and spell correctly ; reads and sees things at a great distance ; has excellent eyesight : p. 188. c. 5. 7. 13. 17. 23. 39.

**MODERATE**, must see persons several times before he can recollect them ; sometimes doubts whether he has seen certain persons : p. 189.

**SMALL OR VERY SMALL**, has a miserable memory of persons, looks, shape, &c. ; fails to recognise even those he sees often : p. 189.

26. **SIZE.**—*Cognizance and knowledge of relative magnitude, bulk, &c.*

**AVERAGE**, measures bulk with tolerable, but not great, accuracy : c. 21. 27.

**FULL**, can measure ordinary and familiar distances well, yet shows no remarkable *natural* talent in it : p. 191. c. 6. 8. 9. 10. 14. 18.

**LARGE**, has an excellent eye for measuring proportion, size, height, angles, perpendiculars, &c. ; quickly detects disproportions in them : p. 190. c. 11. 19. 25. 42.

**VERY LARGE**, detects disproportion, and judges of size, with wonderful accuracy, by intuition, and as well without as with instruments ; cannot endure inaccuracy : p. 191. c. 5. 7. 12. 13. 15. 16. 17. 40.

**MODERATE**, is rather deficient in measuring by the eye ; with practice, may do tolerably well in short, but fails in long, distances : p. 191.

**SMALL**, judges of relative size, &c., very inaccurately : p. 191. c. 28. 29

**VERY SMALL**, can hardly distinguish mountains from molehills : p. 192.

27. **WEIGHT.**—*Intuitive perception and application of the principles of specific gravity, projectile forces, momentum, balancing, resistance.*

**AVERAGE**, balances himself tolerably well in ordinary cases, yet has no great natural talent in this respect : c. 21. 27.

**FULL**, keeps his centre of gravity well, but ventures little : p. 194.

**LARGE**, can walk on a high or narrow place ; hold a steady hand ; throw a stone or ball, and shoot, straight ; ride a fractious horse, &c., very well : p. 193. c. 16. 17. 25. 26. 40. 41.

**VERY LARGE**, has this power to a wonderful extent : p. 194. c. 7. 13. 15

**MODERATE**, maintains his centre of gravity, &c., rather poorly : p. 194

**SMALL OR VERY SMALL**, is unlike one with weight large : p. 195. c. 20

28. 26. **COLOUR.**—*Perception and recollection of colours, hues, tints, &c.*

**AVERAGE**, can discern and recollect colours, yet seldom notices them.

**FULL**, with practice, compares and judges of colours well ; without it, does not excel : p. 196. c. 10. 11. 41.

**LARGE**, has a natural taste and talent for comparing, arranging, mingling, applying, and recollecting colours ; is delighted with paintings : p. 195

**VERY LARGE**, resembles one with colour large, but *exceeds* him : p. 196.

**MODERATE**, aided by practice, can discern and compare colours, yet owes less to nature than art ; seldom notices colours unless obliged to, and then soon forgets them : p. 197 c. 20

**SMALL**, seldom observes the colour of one's hair, eyes, dress, &c.; can not describe them by what they wear, or compare colours apart; hardly distinguishes the primary colours by candlelight, much less shades: p. 197  
**VERY SMALL**, can tell white from black, but do little more: p. 197. c. 1

29. 28. **ORDER.** *System; physical arrangement; a place for things.*  
**AVERAGE**, appreciates order, yet not enough to keep it: c. 9. 10. 27  
**FULL**, likes order; takes much pains to keep things arranged: p. 200.  
**LARGE**, has a place for things, and things in their places; can find, even in the dark, what *he alone* uses; is systematick; annoyed by disorder. p. 199. c. 6. 11. 15. 19. 40. 41.

**VERY LARGE**, is very precise and particular to have every *little* thing in its place; literally tormented by disorder; is fastidious: p. 199. c. 5. 7

**MODERATE**, likes, but does not keep order; allows confusion: p. 201.

**SMALL OR VERY SMALL**, is nearly destitute of order and system: p. 201

30. 29. **CALCULATION.**—*Intuitive perception of the relations of numbers; ability to reckon figures in the head; numerical computation.*  
**AVERAGE**, by practice and rules, may reckon figures quite well: c. 10.  
**FULL**, aided by rules and practice, may excel in reckoning figures, and do well in his head, but not without them: p. 204. c. 11. 27.

**LARGE**, can add, subtract, divide, &c., in his head, with facility and correctness; become a rapid, correct accountant; delights and excels in arithmetick: p. 202. c. 5. 13. 15. 19.

**VERY LARGE**, has an intuitive faculty, to a wonderful extent, of reckoning even complicated sums of figures in his head; delights in it: p. 203. c. 7

**MODERATE**, does sums in his head rather slowly and inaccurately: p. 204.

**SMALL**, is dull and incorrect in adding, dividing, &c.; dislikes it: p. 205.

**VERY SMALL**, can hardly count, much less go farther: p. 205. c. 28. 29.

31. 27. **LOCALITY.** *Cognizance and recollection of relative position, looks and geography of places, &c.; desire to travel, see the world, &c.:* p. 205.

**AVERAGE**, has a fair, though not excellent, recollection of places: c. 27

**FULL**, remembers places well, yet is liable to lose himself in a city or forest; ordinarily shows no deficiency; seldom loses himself: p. 207. c. 8.

**LARGE**, recollects distinctly the looks of places, where he saw things, &c.; seldom loses himself, even in the dark; has a *strong* desire to travel, see places, &c.: p. 205. c. 20. 25. 26.

**VERY LARGE**, never forgets the looks, location, or geography of any place, or hardly thing, he has ever seen; is even passionately fond of travelling, scenery, geography, &c.: p. 206. c. 5. 7. 12. 13. 16. 17. 40.

**MODERATE**, recollects places rather poorly; sometimes gets lost: p. 207

**SMALL OR VERY SMALL**, has little geographical or local knowledge or recollection; seldom observes where he goes, or finds his way back: p. 208

32. 30. **SPECIES III. SEMI-PERCEPTIVE FACULTIES.** These have to do with *action or phenomena*, and their *conditions*, and deal them out to the reasoning faculties: p. 50. 209. Large in c. 5. 7. 17; small in 6. 25.

32. 30. **EVENTUALITY.**—*Recollection of actions, phenomena, occurrences, what has taken place, circumstantial and historical facts:* p. 209.

**AVERAGE**, has neither a good nor bad memory of occurrences, &c.; c. 8.

**FULL**, recollects leading events, and interesting particulars, and has a good memory of occurrences, yet forgets less important *details*: p. 212.

**LARGE**, has a clear and retentive memory of historical facts, general news, what he has seen, heard, read, &c., even in *detail*: p. 210. c. 5. 10. 16

**VERY LARGE**, never forgets any occurrence, even though it is trifling

has a craving *thirst* for information and experiment, literally devours books, newspapers, &c.; commands an astonishing amount of information; p. 211. c. 12. 13. 14. 20.

MODERATE, recollects generals, not details; is rather forgetful: p. 212. c. 6.

SMALL, has a treacherous, confused memory of occurrences: p. 213.

VERY SMALL, forgets almost every thing, generals as well as particulars.

83. 31. TIME.—*Cognizance and recollection of succession, the lapse of time, dates, how long ago things occurred, &c.*: p. 214.

AVERAGE, notices and remembers dates, times, &c., some, but not well.

FULL, recollects *about*, but not precisely, when things occurred: p. 216.

LARGE, tells dates, appointments, ages, time of day, &c., well: p. 215.

VERY LARGE, remembers, with wonderful accuracy, the *time* of occurrences; is always punctual; tells the time, day, &c., by intuition: p. 216.

MODERATE, has rather a poor idea of dates, the *time when*, &c.: p. 216.

SMALL, can seldom tell *when* things took place; is not punctual: p. 217.

34. 32. TUNE.—*Tone; sense of melody and musical harmony; ability to learn tunes and detect chord and discord by ear; propensity to sing*

AVERAGE, likes music; with practice may perform tolerably well.

FULL, can learn tunes by ear well, yet needs help from notes: p. 220.

LARGE, easily catches tunes, and learns to sing and play on instruments by rote; delights greatly in singing; has a correct musical ear: p. 218.

VERY LARGE, learns tunes by hearing them sung once or twice; is literally *enchanted* by good musick; shows intuitive skill, and spends much time, in making it; sings from the *heart*, and with melting pathos.

p. 219. c. 12.

MODERATE, aided by notes and practice, may sing, yet it will be mechanically; lacks that soul and feeling which reaches the heart: p. 220.

SMALL, learns to sing or play tunes either by note or rote with great difficulty; sings mechanically, and without emotion or effect: p. 221.

VERY SMALL, can hardly discern one tune or note from another: p. 221

35. 33. LANGUAGE. *Power of expressing ideas, feelings, &c., by means of words, attaching meaning to signs, &c.; verbal memory; desire and ability to talk*: p. 222.

AVERAGE, can communicate his ideas tolerably well, yet finds some difficulty; uses common words; can write better than speak.

FULL, commands a fair share of words, yet uses familiar expressions is neither fluent nor the reverse; when excited, expresses himself freely,

yet not copiously: p. 227. c. 6.

LARGE, is a free, easy, ready, fluent talker and speaker; uses good language; commits easily; seldom hesitates for words: p. 224. c. 5. 7. 20

VERY LARGE, has by nature astonishing command of words, copiousness and eloquence of expression, and verbal memory; quotes with ease; is an incessant talker; has too many words: p. 226. c. 11. 40. 41

MODERATE, often hesitates for words; employs too few; may write well and be a critical *linguist*, but cannot be an easy, fluent *speaker*: p. 228

SMALL, employs few words, and those common-place; in speaking hesitates much; is barren in expression; commits slowly: p. 228.

VERY SMALL, can hardly remember or use words at all, or read: p. 229.

- GENUS IV. REFLECTIVE OR REASONING INTELLIGENCE. This looks beyond mere physical facts and natural phenomena, and investigates their causes, abstract relations, analogies, great principles, &c.: originates



ideas ; ascertains and applies natural laws ; contrives ; invents , &c. ; p. 229.

LARGE OR VERY LARGE, with perceptive intellect less, gives great depth without brilliancy of talent ; shows to be less than he is ; holds out well.

36. 35. CAUSALITY.—*Cognizance of the relations of cause and effect ; ability to apply them, or to adapt means to ends ; power of reasoning, drawing inferences from premises, discovering first principles, &c.*

AVERAGE, has some, but no great, ability to plan and reason : c. 10.

FULL, adapts means to ends well ; has an active desire to ascertain causes, yet not a deep, original, cause-discovering and applying mind : p. 236. c. 21. 27.

LARGE, plans well ; can think clearly and closely ; is always inquiring into the *why* and the wherefore—the causes and explanation of things—always gives and requires *the reason* ; has by nature excellent judgment, good ideas, a strong mind, &c. : p. 233. c. 5. 18. 19. 41.

VERY LARGE, is endowed with a deep, strong, original, comprehensive mind, powerful reasoning faculties, great vigour and energy of thought, first-rate judgment, and a gigantick intellect : p. 236. c. 6. 7. 11. 40. 41.

MODERATE, is rather slow of comprehension ; deficient in adapting means to ends ; has not good ideas or judgment : p. 237. c. 8. 12. 13. 15. 16.

SMALL, has a weak, imbecile mind ; cannot contrive or think : p. 238. c. 14. 20. 25. 26.

VERY SMALL, little idea of causation : is a natural fool : p. 238. c. 28. 29.

37. 34. COMPARISON.—*Perception of analogies, resemblances, differences ; ability to compare, illustrate, criticize, classify, generalize, &c.*

AVERAGE, perceives striking analogies ; illustrates tolerably well : c. 8. 21.

FULL, illustrates, discriminates, &c., well, but not remarkably so : p. 243.

LARGE, has a happy talent for comparing, illustrating, criticising, arguing from similar cases, discriminating between what *is* and is *not* analogous, or in point, classifying phenomena, and thereby ascertaining their laws, &c. : p. 241. c. 7. 12. 13. 15. 18. 19. 41.

VERY LARGE, is endowed with an extraordinary amount of critical acumen ; analytical, comparing, and illustrating power : p. 243. c. 5. 6. 40. 41.

MODERATE, may discern obvious similarities, yet overlooks others : p. 244.

SMALL OR VERY SMALL, is almost destitute of this power : p. 244. c. 28. 29.

Having made numerous observations upon the following organs, and especially upon *suavitiveness*, the author considers them as highly probable, but not as *ascertained*. (See pp. 248–9.) He therefore places them before the tribunal of *facts*, and awaits its decision, meanwhile summoning the phrenological world as witnesses. They were first pointed out by L. N. Fowler, brother of the author.

C. SUAVITIVENESS. *Ability to render one's self agreeable ; pleasantness.*

AVERAGE OR FULL, neither excels nor is deficient in this respect.

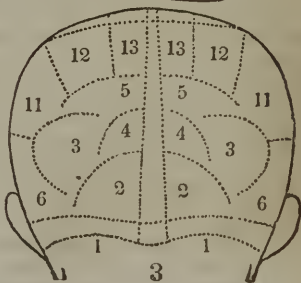
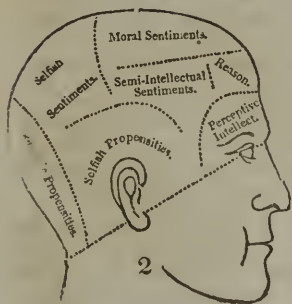
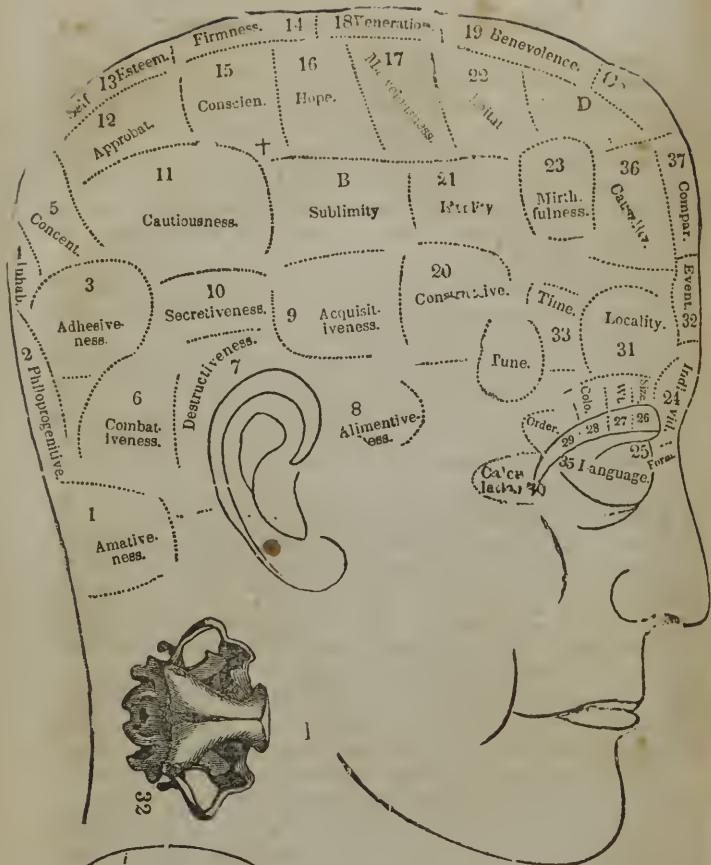
LARGE OR VERY LARGE, readily wins confidence and affection, even of enemies ; can say and do hard things without creating difficulty ; obtain favours ; get along well ; so say and do things that they *take* : p. 248.

MODERATE OR SMALL, is deficient in the power just described.

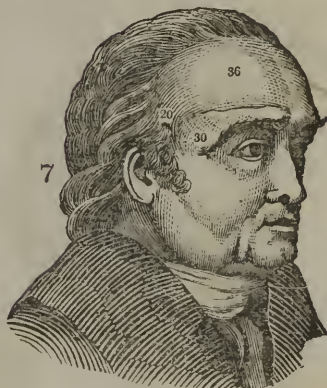
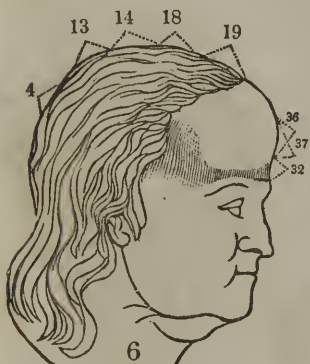
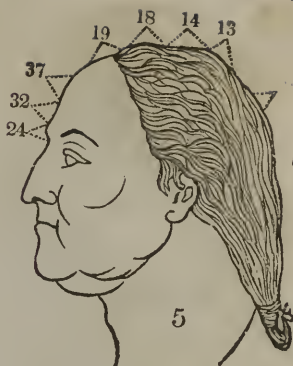
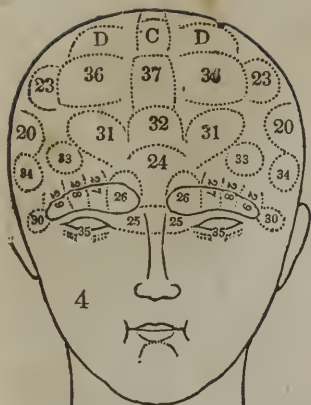
D. This faculty is as yet without a name. One with this organ

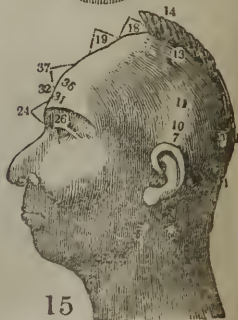
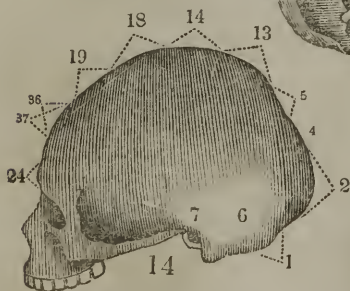
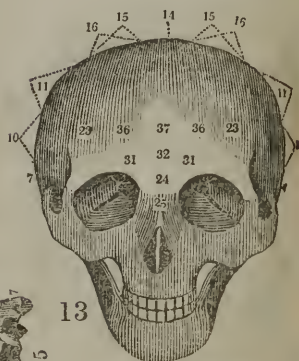
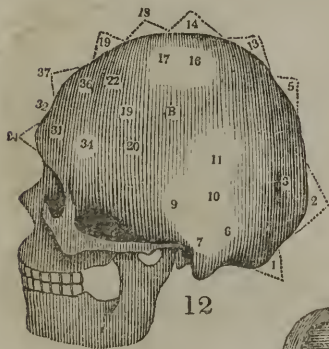
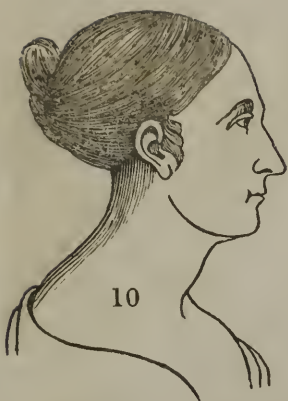
LARGE OR VERY LARGE, perceives, as if by intuition, the *character and motives* of men from their physiognomy, conversation, &c. ; is suspicious, and seldom deceived ; *naturally* understands human nature : p. 247. 40.

MODERATE OR SMALL, seldom suspects others ; is easily imposed upon ; human nature slowly ; does not know well how to *take men* : p. 247.



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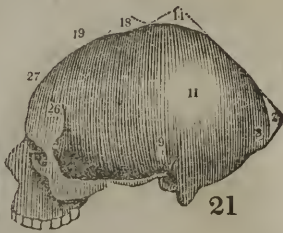
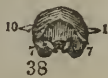
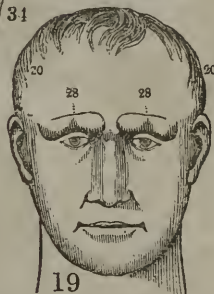
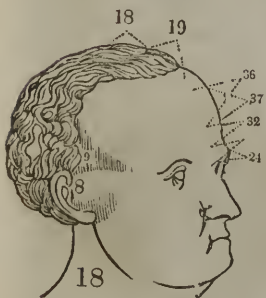








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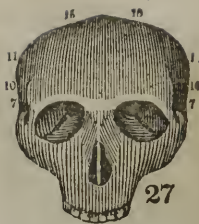




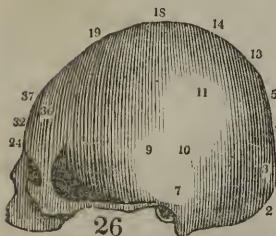
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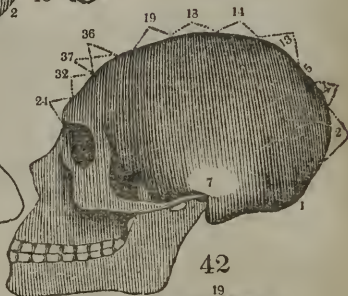
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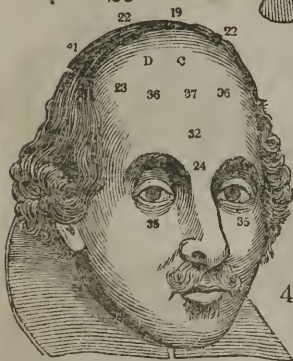
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RECENT DISCOVERIES IN PHRENOLOGY, BY MEANS OF  
ANIMAL MAGNETISM.

I openly avow my belief in Animal Magnetism ; first, because I have seen so many FACTS and EXPERIMENTS that I *know* it to be TRUE, but mainly because the DISCOVERIES and IMPROVEMENTS made in Phrenology by means of it, deserve the candid consideration of every student of Phrenology, as well as every lover of science. For many years, my practice in examining heads, satisfied me of two things ; first, that there was considerable unappropriated space between the organs, and, on *this* account, the organs are not wholly surrounded by those dotted lines which form their boundaries ; (see cut on page 54 of the Practical Phrenology ; ) the open spaces showing portions of the head unappropriated. That cut was made in 1836, so that I discovered these open spaces between the organs, even at that early date. Secondly, I had also still further observed that portions allotted to many of the single organs, often contained a distinct protuberance at one part of them, but a depression at the other ; and, in my private classes, have often shown the upper portion of Self-Esteem, next to Firmness, to be deficient, while the lower portion contained a marked protuberance ; and so of Secretiveness, Acquisitiveness, and several other organs. These observations prepared my own mind for new discoveries in regard to the organs ; and, no sooner had an application of Animal Magnetism been made to Phrenology,\* than I eagerly embraced it, not only to test the truth of magnetism in regard to the organs that were fully established, but also, when satisfied on this point, to see which of the doubtful organs stood being tested by magnetism, as well as whether new ones could be discovered. Accordingly, the Rev. Le Roy Sunderland, Dr. Sherwood, and myself, instituted a series of Phreno-Magnetic experiments, — a summary of that portion of the results which relates to *Phrenolo-*

\* In 1837, I remarked to Dr. Underhill, in Cleveland, Ohio, that if Animal Magnetism were true, it might be applied to the Phrenological organs ; and, nothing but an excessive professional practice, prevented my doing it then. In May last, before any such application had been made, when my brother magnetised Miss Gleason, in Boston, I urged him to magnetise the organs. News of the death of his wife received that same morning, and his preparing to come to New York that day, alone prevented his doing it

gy, is given. I have, in this connexion, room to give but a *summary merely*; but, in a series of articles on this subject in the Phrenological Journal, I shall give these results *in full*. Nothing has ever interested me more than these experiments, and I felt that I could not put another edition of this work to press, though it was stereotyped, without giving at least a *summary* of them.\* I will just add, that I have examined hundreds, probably thousands, of heads, since these discoveries were made, with the view of seeing whether examinations made by means of them, coincided with the characters, and I find they *do* without the least perceptible variation. These results, then, are:

1. Each of the internal organs, such as the heart, lungs, stomach, liver, &c. &c., has an organ in the head, which is large, small, healthy, or disordered, &c., according to the condition of *the organ* in the body. These organs are situated *behind the ears*, and bear the same relation to the internal organs, that Amativeness does to the genital. Their precise position, however, I have not so fully ascertained as is desirable.

2. All, or nearly all, the old† organs, are found to be a *group*, or *family* of organs; each analogous to the old one, but differing from each other in their *shades* of function. Thus, Combativeness is found to be divided into *Physical Courage*, *Dissatisfaction*, and *Resistance*, or a *contrary* spirit; Philoprogenitiveness, into Parental-Love, Filial-Love, and Love of Pets; and so of most of the other organs.

3. The location and function of all the old, or established organs, are fully confirmed, not a single variation of importance in either having been observed. This will certainly prove highly gratifying to every lover of Phrenology, and does immortal credit to the minuteness and extent of the observations of its founders, Gall and Spurzheim.

4. These experiments have revealed the *cause* and *instruments*, as well as the "*modus operandi*" of *Physiognomy*, and show *how* it is that the activity of each organ, imparts its

\* Similar observations and discoveries have been made by Dr. Buchanan, of Louisville, Ky. How the results of the two tally together remains to be seen, but such a comparison will be at least *interesting*.

† I employ this term for the want of a better, and mean by it the ones already *established*. By the term *new* organs, I mean those *recently* discovered.



peculiar expression to the face. Men have long known that all the passions, such as anger, love, cunning, pride, decision, kindness, piety, fear, reflection, &c., were expressed in the countenance; but no one has ever discovered the *rationale* of this, or shown *how* it was done. As all effects have their legitimate *causes*, and also their *means*, through the instrumentality of which they are effected, these expressions must have both their *causes* and *instruments of expression*. These, we think, we have discovered. It appears, that every organ of the body and brain, has a certain *magnetic connexion* with the face, or a place there for its indication. For the want of a better name, we will call these places and connexions, the *poles* of the organs. Hence, when the organ is affected, that portion of the face is drawn so as to cause the face to express the feeling or sentiment of the organ excited. This connexion existing between the organ and the pole, (for that is the term given to the *termination* of this connexion, while the term *conductor* is applied to the *channel* by which this influence passes from the organ to the face,) is the same as that between the head and the hand, or any other part of the body, by which the limbs, muscles, &c., involuntarily obey the command, and fulfil the desires, of the mind and will. Thus, the poles of Self-Esteem are between the mouth and nose, about an inch and a quarter apart, and about an inch below the outer portion of the nose. Hence its action produces that curl of the upper lip which expresses scorn, contempt, pride, and self-sufficiency.

The poles of Firmness, are about half an inch apart, near the edge of the upper lip, and in the hollow between the nose and mouth. Hence, its action produces that *compression* of the upper lip which is said to indicate *decision* of character; and hence, encouraging another to be firm, is expressed by the saying, "Now keep a *stiff upper lip*." The expression, "That man carries a stiff upper lip," is also in harmony with this supposed discovery.

The poles of Mirthfulness, are just within and above the corners of the mouth, and hence its action, as when a joke is given and laughter excited, draws the mouth *outward* and *upward*. The poles of Approbation are mostly horizontal with the corners of the mouth, a little above them, and about a quarter of an inch towards the lower part of the ear. Hence its action produces a smile, similar to that of Mirthfulness, as

when a person is commended, or does or says something to elicit praise. Vain persons in their smiles say, "Am I not smart? Have I not said a witty thing?"

Philoprogenitiveness has its poles in the upper lip, about half an inch from the corners of the mouth; and hence, mothers give their most affectionate kisses to their babes out of the *sides* of their mouth, instead of the middle. The poles of Amativeness are in the upper lip, about three-fourths of an inch apart, just above its edge, and nearly half an inch each side of the middle of it; while the poles of Adhesiveness are between the last two mentioned. The poles of the reasoning organs are just below the edge of the lower lip, and those of the moral organs, still farther down, between the lower lip and chin.

This harmonizes perfectly with the physiognomy of all great reasoners; for, their *under lip* will be found to *project* and *turn under*, as it were, towards the teeth. Reasoners generally handle their under lip much, and whenever we *think* deeply, we *naturally* bite, or finger, or draw, or stick out the *under lip*. The coincidence between this discovery, or rather, between the position of these poles and that part of the face by which the functions of their organs are manifested, is most happy and striking; and it will soon lead to a *correct* system of Physiognomy.

This brings us to the second point of interest connected with this portion of our subject, namely, that the *poles* of the organs are *grouped in the face*, much as the organs themselves are grouped in the *head*; that is, the poles of those organs that are most likely to aid and accompany one another, are located near each other. Thus, it is a leading principle in Phrenology, that the moral and reasoning faculties should co-operate in directing and governing the actions of all the other faculties, and in controlling nearly all the doings of life; and, in accordance with this principle, the poles of these organs are near neighbors, just as are the organs themselves.

This same principle of polarity, applies equally to all the organs of the body. Thus, the poles of the heart are in the chin, by exciting which the heart labors, and is raised to so violent a state of action as to *prevent* the circulation of the blood, and to all appearance, would cause death in a few seconds. The poles of the lungs are in each cheek—just where the hectic flush appears in consumption. Hence, the

inflammation of the lungs excites these poles, producing that rosy redness of the cheeks which indicates and accompanies lung-fever. In the name of philosophy, I ask, if this coincidence, does not indicate truth, and is not in harmony with nature? And, beyond a doubt, this discovery, if founded in truth, will soon be employed in the cure of consumptive complaints, lung fevers, asthma, &c. The poles of the stomach are found to join Alimentiveness on its inner side. This shows *how* it is, that the excitement of the stomach by hunger, disease, &c., excites Alimentiveness, and through it Combativeness, Destructiveness, &c. &c. In other words, it shows *why* hunger produces a desire to *eat*, rather than to worship, or be kind—*why* the morbid and inflamed condition of the stomach, brought on by over-eating, (a disease called dyspepsy, liver-complaint, &c,) produces a craving, insatiable appetite; the inflammation of the stomach being felt at the poles adjoining Alimentiveness, and thereby exciting the organ, and creating a desire for food; and also *why* and *how* hunger produces irritability, ill temper, &c, rather than kindness, or penitence, &c.; these poles of the stomach being close by Combativeness and Destructiveness, which partake of the excitement of the stomach through these poles. All the other organs of the body are found to have their poles in the face, and in all probability, when dormant, can be excited and cooled off when inflamed, merely by magnetizing their poles, or by putting them to sleep.

Let the reader not dismiss this subject with a sneer, or treat it like a humbug, as Animal Magnetism has generally been treated; for, it is not impossible, that on a careful examination, he *may* find that he has been “entertaining angels unawares.” It *may* be true; and if so, good will certainly grow out of it. Phrenologists should be the last to dismiss *any* matter *unexamined* which appeals to *experiment*.

In giving a summary account of the organs supposed to have been discovered, I shall *define* instead of describe, because, in this way, the function of the organ can be presented in a manner much more clearly and succinctly than by *describing* them. Those about which the Author is less certain, will be marked with a star; and, in relation to all of them, he begs leave to make this general remark, that, although he is certain of the truth of Animal Magnetism, and of the existence and location of many new organs, yet his observations have

not been as extensive and various as could be wished, and therefore subject to *revision*. Still, unless his confidence amounted almost to a certainty, this subject would never have found its way, either into the columns of his Journal, or the pages of this Work. These discoveries have induced him to re-number all the organs, beginning with the forehead, and to re-name most of the old ones; the former, because such a course seemed necessary, and the latter, in order to do away with the mere *technicalities* of the science, and apply plain, English names which all understand, in place of those foreign names, with a scientific rather than a practical termination, which Spurzheim, in his misguided zeal to elevate Phrenology to a rank among the sciences, unwisely gave them. I have long been desirous of making this change, and this affords an excellent opportunity to put it in practice.

#### NAMES, NUMBERS, AND LOCATION OF THE PHRENOLOGICAL ORGANS.

1. INDIVIDUALITY—Observation, curiosity to *see things*, the *noticing* faculty.
2. FORM—Recollection of things by their *SHAPE*, of countenances, &c.
3. LANGUAGE—Three organs: one for expressing ideas, connected with Ideality; another for merely talking, without saying any thing, called garrulity; and a third, for remembering names.
4. SIZE—Cognizance and judgment of magnitude, bulk, proportion, large and small, &c.
5. WEIGHT—The *balancing* faculty; application of the laws of gravity.
6. COLOR—Perception, appreciation, and judgment of colors.
7. ORDER—System; arrangement; having a place for things, and things in their places.
8. NUMBER—Ability and disposition to *count*.
9. CALCULATION—Mental arithmetic; casting accounts *in the head*, *computing* numbers.
10. EVENTUALITY—Recollection of *facts, events, occurrences, experiments*, history, news, information, circumstances, business transactions, &c.: two organs—one for remembering the scenes of childhood; the other, for recollecting recent transactions and information.
11. COMPARISON of *physical things*—Comparing those things of which the perceptive faculties take cognizance.
12. COMPARISON of *Ideas*—Discrimination, power of analyzing, illustrating, criticising, generalizing, reasoning by indication, &c.
13. CAUSALITY—Power of thought; reasoning by inference; perception and application of the *laws* of cause and effect; conception of ideas, investigation; philosophical reasoning.



14. **PLANNING**—Adapting means to ends; contrivance, perceiving the shortest, surest way to effect purposes; the committee of ways and means.
15. **LOCALITY**—Two organs: recollecting places, and love of travelling.
16. **TIME**—Recollecting *when* things occurred; keeping time in the head; the *beat* in music, dancing, &c.
17. **TUNE**—Disposition to sing; catching tunes by rote, or by the ear
18. **MUSICAL HARMONY**—Perception and love of the higher qualities of music.
19. **WIT**—Repartee, perceiving and manufacturing jokes, retorts, etc.; arguing by ridicule.
20. **LAUGHTER**—Merriment; *Laughing easily, much, and heartily.*
21. **SUAVITY**—Politeness; disposition to say and do things *agreeably*
22. **PHYSIOGNOMY**—Discernment of character; reading the characters of men from their countenances, conversation, &c.; managing men
23. **FLATTERY**—Disposition to *praise*, compliment, commend, &c.
24. **KINDNESS**—Disposition to *do* favors, *oblige*, serve, &c.; *active* benevolence.
25. **PITY**—Sympathy for the distressed, commiseration.
26. **GRATITUDE**—Grateful for favors received; a thankful, grateful spirit.
27. **DEFERENCE**—Submission to superiors; homage, respect for age and worth; diffidence; dependence on the great and learned.
28. **VENERATION**—Devotion; worship of a Supreme Being; religious awe.
29. **FAITH**—Trust in Divine providence, and following its guidance.
30. **CREDULITY**—Belief in wonders, fish-stories, the strange, novel, &c
31. **IMITATION**—Ability and disposition to copy, take pattern, draw; imitate the ways of others; do after them; sketch; learn by being shown once, &c.
32. **MIMICRY**—Ability to mock, caricature, represent, personify, &c.
33. **SADNESS**—The lonely, sad, sorrowful, bad feeling, without cause. \*
34. **TASTE**—Refinement; elegance of manners and expression; neatness of person; disgust of the coarse and vulgar; sense of propriety; gracefulness.
35. **IDEALITY**—Imagination; fancy; conception of the beautiful; the love of poetry, fiction, &c., and disposition to make them; reverie.
36. **CHEERFULNESS**—A contented, joyous, happy, cheerful feeling.
37. **HOPE**—Expectation; anticipation; enterprise; looking at the bright side of the prospect; hoping against hope; counting chickens before they are hatched; never letting well enough alone.
38. **CONSCIENTIOUSNESS**—*Justice*; disposition to do *right*; integrity; honesty; fairness; sense of moral obligation;
39. Sense of obligation and duty towards God.
40. **FIRMNESS**—Decision; perseverance; stability; unity of purpose.
41. **SELF-ESTEEM**—Self-confidence; self-assurance; ambition to do and be something great, noted, and extraordinary; aspiration after eminence; dignity.
42. **SELF-WILL**—Love of liberty; disposition to rule one's self; insubordination; unwillingness to serve or obey, or be *under* another; desire to be in business for *our-self*; assuming the responsibility of our own actions; love of power; a domineering spirit; determination to do as one pleases, and have his own way in spite of consequences.



43. REGARD FOR CHARACTER, standing, honor, estimation, a good name, &c.
44. LOVE OF DISPLAY, fashion, style, etiquette; splendor of equipage, &c.
45. JEALOUSY—Desire to be the *sole* object of regard, affection, praise, &c.; spirit of rivalry, emulation, &c.; desire to excel others; outdo all; be noticed, &c.
46. FRUITFULNESS—This faculty makes the male sure in begetting, and the female go her full time.
- A. MODESTY—Bashfulness; shame-facedness; blushing easily.
47. CONTINUITY—Dwelling on and pouring over one thing; the plodding, prosing, continuous disposition; patience in examining, collating, comparing, &c.
48. PHYSICAL FEAR—Carefulness, caution as to dangers, losses, etc.
49. MORAL FEAR—Fear of the consequences of doing wrong, offending the Deity, &c.
50. GUARDEDNESS, as to papers, expressions, &c.; circumspection.
51. COMBINATION—Partnership; disposition to unite in business. (\*)

52. MONEY-MAKING—Trading; dealing largely; driving a big business.
53. ECONOMY—Frugality; saving money; contracting expenses; hoarding; husbanding for the future.
54. INGENUITY—Dexterity in using tools, making things, turning off work, making and working machinery, etc.; building; slight of hand in all manual operations.
55. SMELL—Love of fragrant odors, and aversion to those that are disagreeable.
56. THIRST—Disposition to drink; love of the water.
57. APPETITE—Enjoyment of food; hunger; relish for food.
- B. TASTE—Love of richly-flavored and highly-seasoned delicacies.
36. SUBLIMITY—Love of the grand, sublime, and terrific in nature, mountain scenery, cataracts, &c.
58. RETRIBUTION—Revenge; disposition to *punish* or have *satisfaction*
59. DESTRUCTIVENESS—Disposition to break, destroy; cause pain, hurt, teaze, tantalize, deface, &c.
60. ANGER—Resentment; spirit; contention.
61. RESISTENCE—Self-defence; self-protection; defence of *rights*.
62. COURAGE—Self-possession and coolness in personal danger; intrepidity; bravery; valor.
63. TATTILING—Telling the faults of others; when ungoverned, slander, backbiting; evil-speaking; town-talk; gossip.
64. SECRETIVENESS—Management; artifice; keeping secrets; self-restraint; evasiveness; reserve.
65. DISLIKE—Aversion; dissatisfaction; fault-finding; peevishness; grumbling.
66. LOVE OF HOME—Attachment to the domicil of childhood and youth; love of the old homestead—of “father’s house,” etc.; desire to have a place of our own.
67. PATRIOTISM—Love of country, and a more recent habitation.
68. ADHESIVENESS—Friendship; love of company; attachment to friends; the companionable, social, cordial, warm-hearted feeling
69. LOVE OF KEEP-SAKES—Of presents, remembrances, etc.
70. PARENTAL LOVE—Attachment of parents to their own children desire to caress and pet them.
71. FILIAL LOVE—Love of children to their parents, or those who provide for, watch over, and advise them.
72. CONNUBIAL LOVE—Love of husbands and wives for each other.
73. LOVE OF PETS—Of horses, dogs, stock, etc., and desire to improve the breed; the feeling of the shepherd.
74. CARESSING—Pure love between the sexes; disposition to hug, kiss, caress, fondle, etc.
75. PHYSICAL LOVE—Animal passion; the sexual impulse, lust.
76. LOVE OF LIFE—Enjoyment of existence; tenacity of life.
77. DREAD OF DEATH---Shrinking from death and annihilation. (\*)
78. BUFFOONERY---Low, comical wit; clownish sport; revelry.
79. ORGAN that controls the motion of the limbs. (\*)
80. ORGAN OF THE HEART.
81. ORGAN of *Respiration*.
82. ORGAN of *Digestion*.
83. ORGAN OF MOTION---The great center or common pole of all the muscles; desire and ability to *act*, or be *doing* something. (\*)

## PATHOLOGICAL FACTS.\*

WHILST lecturing and practising phrenology in the city of New York, December 27, 1836, Dr. Howard, who then lived in Carmine street, called on me, and stated that the evening before, he had been called in great haste to visit a lady who was taken with a most violent pain in the head, which was so severe as in fifteen minutes entirely to prostrate her, producing fainting. When brought to, she had forgotten the names of every person and thing around her, and almost entirely lost the use of words, not because she could not articulate them, but because she could not *remember or think* of them. She could not mention the name of her own husband or children, or any article she wanted, nor convey her ideas by words, yet understood all that was said to her, and possessed every other kind of memory unimpaired. "And *where* was this pain located," I eagerly inquired. "That is for *you* to say," said he. "If phrenology is true, *you* ought to be able to tell *where* it is." "Then it is located *over her eyes*," said I. He replied, "That is the place." The pain was seated there only. In other words, her phrenological *organ* of language had become greatly diseased, and the *faculty* of language was the *only* mental power that suffered injury, all the others remaining unimpaired.

Dr. Miller, of Washington, District of Columbia, related to the author a similar case, which occurred in or near that city, accompanied by a pain in the same portion of the head, and there only. See also P. P. p. 18.

Whilst examining professionally the head of a lawyer, Attorney General of one of the New England states, observing an unusual and feverish heat in his forehead, and particularly in the organs of the perceptive faculties, I observed, "Sir, the brain in your forehead is highly inflamed; you have been studying or thinking too hard, or doing too much business of some kind, and if you do not stop soon, you will be either a dead man or a crazy one." He started upon his feet as if electrified, exclaiming, "Who has been telling you about me?" "No one, sir." "But some one *has* been telling you." "Upon my honour and my conscience, sir, I neither know you nor your occupation, nor condition in life, nor one single thing about you, except what I infer from your phrenological developments," said I, pointing out to him the preternatural heat of his forehead. He requested me to proceed, and at the close of the examination, stated that for several weeks he had been dreadfully afflicted with the most violent and intolerable pain in his forehead, particularly the lower portion, and on that account, had requested my attendance, that his memory, which, up to that time, had been remarkably retentive, had failed him, and his intellectual faculties also sustained much injury, and that all this was brought on at a session of the Court in which his intellectual powers were employed to their utmost stretch of exertion for several days and nights in succession, upon very heavy cases, both for the state and for individuals. He was sixty years of age, had a powerful constitution, a most active temperament, and very large perceptive faculties, which the inflammation had rendered redder than the other portions of his forehead.

After stating this class of facts at a lecture in Easton, Maryland, Mr. J. H. Harris remarked that he now could not help believing in phrenology because he had *experienced* its truth. He said that at one time, whilst extensively engaged in superintending a great amount and variety of busi-

\* N. B. This chapter should be read in connexion with the close of proposition III. p. 9, and will be printed sometimes on the cover and sometimes in the body of the work.



ness, including building, he was repeatedly seized with a most intense pain over his eyes, which was so powerful, that to obtain relief he would have held his head still to have had it bored into, and that, whenever this pain seized him, he forgot every thing, and would drop the sentence he was speaking, unable to think of a single word or thing until the paroxysm abated.

A Mr. C., of Boston, is subject to spells of violent pain in his forehead, and there only, (the seat of the intellectual organs,) which is accompanied with an irrepressible desire to read, think, study, write, &c. He often sits up whole nights indulging this intellectual mania. Nothing but sleep will relieve him, yet he is unwilling to seek rest because of the delight experienced in this exercise of mind, even though fully aware that he thereby aggravates the disease.

At Carlisle, in June, 1837, I pointed out this same preternatural heat in the forehead of a student, who, entering his class poorly prepared, had overdone his intellectual organs. He had been compelled to suspend his studies on account of the pain in his forehead, and the morbid action of his intellectual powers.

**EVENTUALITY.** In April, 1837, Dr. Carpenter, of Pottsville, Pennsylvania, related to the writer the following. One of his patients fell from a horse, striking the centre of his forehead against the corner of a rock, on which portions of brain were found. I have seen the scar, and know that it was *eventuality* that was injured. As Dr. C. entered the room, the patient recognised him, as he did each of his neighbours, but he had forgotten every *fact* and *event*, and them *only*. He asked what was the matter, and as soon as he was told, forgot, and asked again. To use Dr. C.'s expression, "fifty times over he asked what was the matter, and as soon as he was told, forgot, and asked again." He forgot that his brother was coming that day from a distance to visit him, and that he was then on his way to meet him. Every event was to him as though it was not; yet all his other mental powers remained unimpaired. When depletion was proposed, he objected, and assigned his reasons, showing that his reasoning faculties were uninjured. After the brain had been re-supplied, he recovered, to a considerable extent, his memory of facts. This accident made him a believer in phrenology.

Dr. Ramsey, of Bloomfield, Columbia county, Pennsylvania, reported the following case as having occurred in his practice:—About four years since, a patient of his, by his horses becoming frightened, was driven with great violence against a fence, the centre of his forehead striking against the corner of a rail. He recognised the Doctor as he entered, and asked him what all this fuss was about. As soon as Dr. R. had told him, he forgot, and asked again and again, for twenty times in succession, and to this day he has not the slightest recollection of this most important event of his life, except the mere fact that the horses were frightened.

Another case analogous to this, and affecting *eventuality* was narrated to the author by the Rev. S. G. Callahan, an Episcopal Clergyman and teacher of high intellectual and moral standing, in Laurel, Delaware. About twelve years ago, he was intimately acquainted with a Dr. Thomas Freeman, surgeon on board an English man-of-war, who, in an action with the Dutch, received a blow from a rope with a knot in it, which oroke in the scull in the centre of his forehead, "Here," said he, (putting his finger upon the organ of *eventuality*), "producing a cavity resembling the inside of a section of the larger end of a hen's egg." The accident

caused a loss of *memory of facts only*, which caused his dismissal on half pay for life, whilst every other power remained unimpaired. Thus, if he went for wood, he was as likely to get any thing else, or nothing at all, as what he went for. Being employed to construct a vat for colouring broad-cloths, he constructed every thing right, his causality and constructiveness remaining uninjured, but when he came to the chemical process of dyeing, with which he was as familiar as with his alphabet, he failed repeatedly, till they were compelled to employ another dyer, who pointed out the omissions which caused his failures. Although the doctor was an excellent chemist, and understood every part of the operation, yet he would omit one thing in one experiment, and another in another, and thus spoil every attempt. He could seldom succeed in any chemical experiment, though passionately fond of them, because of these omissions; and yet, said my informant, start him on a train of thought, and he reasoned as clearly, and logically, and powerfully as almost any one I ever heard. Now observe, that the only *organ* injured was eventuality, and this was the only *faculty* impaired.

Robt. McFarland, a tavernkeeper, who, in 1837, lived in Carlisle, Penn. sylvania, south of the Court-house, in consequence of a fall when about sixteen years old, had a deposition of watery matter which finally settled in the centre of his forehead, forming a sack between the scull and skin, which remained there for several years, until it became very painful, at last intolerably so, compelling him to have the sack removed, and the decayed portion of the scull on which it had formed, scraped twice a-day for twenty days in succession, by which the disease was arrested. Before his fall, his memory of circumstances, what he read, saw, &c., was so excellent that he was often referred to. This kind of memory, and this *only*, was destroyed by the disease. On this account he called on me for an examination, but did not state his object, waiting to see if I would detect it. On examining his forehead, I told him that his memory of faces was among the best that I had ever seen, but that I observed a scar in the centre of his forehead, where memory of facts is located, and that if the wound which caused it affected the *brain* there, his memory of incidents, every-day occurrences, what he read, and saw, and heard, &c., had been impaired. "That's a fact," said he. "If I see a man who called on me ten years ago, I know him instantly; but if a customer wants any thing, and another calls for something else before I have waited on the first, I forget the first, and thus often give offence; but I can't help it. And it's of no use for me to read any thing; I forget it immediately."

The intense pain caused by the dropsical deposit, shows an affection, long continued and severe, of the brain beneath it, and the location of the scar fixes it on eventuality, which was the *only faculty* impaired.

A Mr. Camp, of New Haven, Connecticut, by the bursting of a gun, had the end of the barrel driven an inch or more into his organ of eventuality, scattering the brain upon the stone wall against which he was leaning. By this accident, his memory of facts was so much impaired that lawyer Stoddard said he was frequently compelled, on this account, to suspend or give up his suits. I have often seen the scar, and also been a witness to his miserably defective memory of facts, appointments, &c.

Mr. Alex. Nathan Dalby, potter, Wilmington, Delaware, is another example of the injury of the organ, and with it, of the faculty of eventuality, caused by falling from a horse, and striking his forehead upon a stone, and Dr. D., of Milton, Pennsylvania, furnishes another.

**TUNE.** Dr. Miller, of Washington, District of Columbia, reports the following in vol. I. No. 1, p. 24, of the American Phrenological Journal. A lad was kicked by a horse, "the point of the shoe striking him under the left superciliary ridge, outer angle, fracturing the orbital plate, and forcing the spicula of bone upwards and outwards, on the dura-mater, which was wounded by them." As the wound was three-fourths of an inch deep, and penetrated the head in the direction of tune, reaching the borders of that organ, but not penetrating it, it would of course highly inflame it, which would produce a disposition to sing. This result followed. When the boy came to, he began to sing, and sang most when the wound was most inflamed. Both before and after this occurrence, he had never been known to sing, but now, lying apparently at the point of death, he would break out singing songs, and, to use his mother's expression, "did nothing but sing." On account of his singing propensity, Dr. M. sent for Dr. Sewall, the anti-phrenologist, and Dr. Lovell, then President of the Washington Phrenological Society, who reminded Dr. S. that this case went to prove phrenology, and yet, p. 57, of Dr. S.'s attack on phrenology, he says no cases analogous to the above have ever been known to occur. His memory of *such* facts must be rather short.

A similar case occurred about 19 years ago, at Young's factory, on the Brandywine, five miles above Wilmington, Del., and was reported by Dr. Jacques, of W., attending physician. An Irishman, named Robert Hunter, having charged a rock with a blast which did not ignite, swore that he would *make* her go off, at the same time jamming his iron crow bar down among the powder. It struck fire, and blew up, but did not split the rock. The crowbar was sent no one knows where, both hands were torn off, and the charge, coming up in a body, struck his head along the superciliary ridge, cutting a furrow in the skull, and carrying away portions of the dura-mater and brain. It took its course along the borders of tune, but did not disorganize it. From his friends, Mr. and Mrs. White, at whose house he boarded and died, I learned its precise location, viz. *along the superciliary ridge*, externally of it. It also carried away a portion of the superorbital plate, and terminated near mirthfulness.

In fifteen minutes after he was taken to the house of Mr. W., "he fell to singing songs," and continued singing almost without interruption till his death, which occurred nine days after. I took down from the lips of Mrs. W. the following description of his singing propensity. "He sung the whole time after he was blown up till he died. He did not stop one hour, put it all together. Mr. W. began to read the Bible to him, but he broke out singing and stopped him. He was very musical, much more so than when he was of himself. I thought this very strange. It was not a quarter of an hour after he was brought in before he began to sing. He sung all the time till he died, and stopped only when some one went in to see him, and then began again directly. His principal song was "Erin go bragh," and he sung it with a better tune than I ever heard it sung before or since. It beat all how musical his voice was. He sung very loud, and seemed to take a great deal of pleasure in it." Dr. Jacques observed that what struck him most forcibly was to hear him sing with so much feeling, and pathos, and ecstasy. Several others bore their testimony to the same point.

G. Combe, p. 416, of his large work, describes a similar case, and the American Phrenological Journal, Vol. I. p. 243, still another and Gall and Spurzheim many others.

